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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 22nd May 1909.

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LIST OF NEWSPAPERS,

[As it stood on the 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI.				
1	"Anusilan"	Calcutta	Weekly ...	.....	
2	"Bangabandhu" ...	Ditto	Do. ...	Barendro Lall Mukerjee, age 27, Hindu	1,000
3	"Bangabhumi" ...	Ditto	Do. ...	Gets contributions from different writers.	500
4	"Bangaratna" ...	Ranaghat	Do. ...	Kanai Lal Das, age 25, Karmokar	100
5	"Bangavasi"	Calcutta	Do. ...	Behari Lal Sarkar, age 52, Kayastha; Hari Mohan Mukerji, age 41, Brahmin; and Durga Das Lahiri.	15,000
6	"Bankura Darpan" ...	Bankura	Do. ...	Bissonath Mukerji, B.L	713
7	"Basumati"	Calcutta	Do. ...	Radhika Prosad Ghose, age 37, Hindu	13,000
8	"Bharat Chitra" ...	Ditto	Do. ...	.....	
9	"Birbhum Hitaishi" ...	Suri	Do. ...	Rajranjan Sen, age 34, Baidya ...	300
10	"Birbhum Varta" ...	Do.	Do. ...	Debendra Nath Chakravarti, age 36, Brahmin.	800
11	"Burdwan Sanjivani" ...	Burdwan	Do. ...	Probadha Nanda Sarkar	950
12	"Chinsura Vartavaha" ...	Chinsura	Do. ...	Dinanath Mukerji, age 42, Brahmin ...	650
13	"Daily Hitavadi" ...	Calcutta	Daily ...	.....	
14	"Dainik Chandrika" ...	Ditto	Do. ...	Hari Dass Dutt, age 37, Kayastha, ...	200
15	"Dharma-o-Karma" ...	Ditto	Monthly ...	.....	
16	"Education Gazette" ...	Chinsura	Weekly ...	Shibnath Bannerji, M A., B.L.	1,500
17	"Ekata"	Calcutta	Do. ...	Nafur Chandra Sarkar, age 35, Kayastha.	1,250
18	"Hitavadi"	Ditto	Do. ...	Jaladhar Sen, age 46, Hindu, Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	30,000
19	"Hindusthan"	Ditto	Do. ...	Hari Das Dutt, age 37, Kayastha ...	1,000
20	"Howrah Hitaishi" ...	Howrah	Do. ...	Gishpaty Kabytirtha, age 36, Kayastha.	3,500
21	"Jagaran"	Bagerhat ...	Do. ...	Behari Lal Roy, age 45, Kayastha; Beni Madhab Ganguly, age 35, Brahmin; and Monmotha Nath Roy, age 32, Brahmin.	600
22	"Jasohar"	Jessore	Do. ...	Ananda Mohan Chaudhury, age 34, Kayastha.	500
23	"Kalyani"	Magura	Do. ...	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
24	"Khulnavasi"	Khulna	Do. ...	Gopal Chandra Mukerjee, age 50, Brahmin.	300
25	"Manbhum"	Purulia	Do. ...	Bagola Chandra Ghosh, age 36, Kayastha.	300
26	"Matribhumi"	Chandernagore ...	Do. ...	Surendra Nath Sen, age 32, Hindu ...	500
27	"Mihir-o-Sudhakar" ...	Calcutta	Do. ...	Sayyid Osman of Basirhat, age 35; and Maulvi Reyazuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi" ...	Saidabad	Do. ...	Bonwari Lal Goswami, age 44, Brahmin.	100
29	"Nadia"	Krishnagar ...	Do. ...	Susil Kumar Maitra, age 28, Brahmin.	300
30	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-Weekly ...	Revd. Lall Behari Shah, age 50, Native Christian.	300
31	"Nayak"	Ditto	Daily and Bi-Weekly.	Panch Kowri Banerji	500
32	"Nihar"	Contai	Weekly ...	Madhu Sudhan Jana, age 49	200
33	"Nivedan"	Calcutta	Do. ...		
34	"Pallivarta"	Bongong	Do. ...	Charu Ch. Roy, age 35, Kayastha ...	400
35	"Pallivasi"	Kalna	Do. ...	Sosi Bhusan Banerji, age 42, Brahmin	600
36	"Prachar"	Calcutta	Monthly ...		
37	"Prasun"	Katwa	Weekly ...	Purna Chandra Chatterji, age 43; and Banku Behari Ghose, age 38, Goala.	500
38	"Pratikar"	Berhampore ...	Do. ...	Kamakhya Prosad Ganguli, age 60, Brahmin.	100
39	"Prava"	Calcutta	Do. ...	Mahendra Nath Chakravarti, age 39, Brahmin.	300
40	"Prabhat"	Ditto	Do. ...	Sailendra Nath Chatterjee, age 26, Brahmin.	300
41	"Purulia Darpan" ...	Purulia	Do. ...	Amulya Ratan Chatterjee, age 37, Brahmin.	300
42	"Ratnakar"	Asansol	Do. ...	Rakhal Chandra Chakravarti, age 26, Brahmin; and Gopal Chandra Mittra, age 6, Kayastha.	500
43	"Samaj Darpan" ...	Salkia	Do. ...	Satya Charan Banerjee, age 28, Brahmin.	1,300
44	"Samay"	Calcutta	Do. ...	Ganendra Nath Das, age 54, Brahmin	800
45	"Sanmilani	Serampore ...	Do. ...		

LIST OF NEWSPAPERS—*concluded.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI—*concld.*				
46	"Samvad Purnachandrodaya"	Calcutta	Daily ...	Purna Chandra Ghattak, age 45, Brahmin.	50
47	"Sandhya"	Calcutta	Do. ...		
48	"Sanjivani"	Ditto	Weekly ...	Shiva Nath Sastri and Ramanand Chatterjee.	7,000
49	"Sevika"	Diamond Harbour ...	Monthly ...		
50	"Soltan"	Calcutta	Weekly ...	Moulvi Muhammad Moniruzzaman of Chittagong.	1,500
51	"Sonar Bharat" ...	Howrah	Do. ...	Baikunta Das Gupta, age 35, Baidya	2,000
52	"Sri Sri Vishnu Priya-o-Ananda-Bazar Patrika."	Calcutta	Do. ...	Basik Mohan Chakravarti, age 37, Brahmin.	2,000
53	"Swadesh"	Ditto	Do. ...	S. C. Lahiri, Pat. Lovett and Pundit Baijnath Vidyanidhi.	500
54	"Tamalika"	Tamluk	Do. ...	Sita Nath Mondal, age 26, Hindu ...	900
55	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do. ...	Hem Chandra Nag, age 26, Kayastha	500
	HINDI.				
56	"Bharat Mitra" ...	Calcutta	Weekly ...	Mahabir Prosad, age 35, Vaisya; and Amrito Lal Chakravarti, age 46, Brahmin.	3,200
57	"Bihar Bandhu" ...	Bankipore ...	Do. ...	Nanda Kumar Sharma, age 35, Kayastha.	500
58	"Bihar Gazette" ...	Ditto	Do. ...	Muhammad Murad Ali Khan, age 42, Kayastha.	250
59	"Bir Bharat"	Calcutta	Do. ...	Prantosh Dutta, age 35, Kayastha ...	500
60	"Ghar Bandhu" ...	Ranchi	Fortnightly ...	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
61	"Gyanoday"	Calcutta	Monthly ...	.....	
62	"Jain Gajat"	Arrah	Weekly ...	Printed and Published in the United provinces.	
63	"Jain Pataka"	Calcutta	Monthly ...	.....	
64	"Hindi Bangavasi" ...	Ditto	Weekly ...	Hari Kissen Joahar, age 30, Khettri	4,000
65	"Hitavarta"	Ditto	Do. ...	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
66	"Lakshmi Upadesh Lahri"	Gaya	Monthly ...	.....	
67	"Marwari"	Calcutta	Do. ...	R. K. Tebrevala, age 34, Hindu Agarwalla.	500
68	"Marwari Bandhu" ...	Ditto	Weekly ...	.....	
69	"Narsingha"	Ditto	Monthly ...	.....	
70	"Siksha"	Bankipore ...	Weekly ...	Goadkaran Singh, age 38, Babhan ...	255
	PERSIAN.				
71	"Roznama-i-Mukaddas-Hablul Matin."	Calcutta	Weekly ...	.....	
	URDU.				
72	"Ayini-i-chatar Gupt" ...	Bankipore	Do. ...	.....	
73	"Al Panch"	Ditto	Do. ...	.....	
74	"Dar-ul Sultanat" ...	Calcutta	Do. ...	Quazi Abdul Latif, age 35, Muhammadan.	200
75	"Khawah Mokhab Panch"	Gaya	Do. ...	.....	
	URIYA.				
76	"Garjatbasini"	Talcher	Do. ...	Bhagi Rath Misra, age 40, Brahmin.	
77	"Manorama"	Baripada	Do. ...	.....	
78	"Nilachal Samachar" ...	Puri	Do. ...	Baidya Nath Singh, age 31, Punjabi	600
79	"Sambalpur Hitaishini" ...	Bamra	Do. ...	Dinabandhu Padhan	500
80	"Samvad Vahika" ...	Balasore	Do. ...	Hanish Chandra Sarkar, age 52, Sadgop.	700
81	"Uriya and Navasamvad" ...	Cuttack	Do. ...	Ram Tarak Sen, age 47, Tamuli ...	800
82	"Utkal Darpan" ...	Sambalpur ...	Do. ...	.....	
83	"Utkal Dipika" ...	Cuttack	Do. ...	Gauri Sankar Roy, age 75	500
84	"Utkal Sakti" ...	Calcutta	Do. ...	.....	
85	"Utkal Varta" ...	Ditto	Do. ...	Moni Lall Moherana, age 45, Hindu Karmokar.	

Additions to, and alterations in, the list of vernacular newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali.				
6A	"Bangla"	Santipur	Weekly ...	.....	.....

I.—Foreign Politics.

Indian papers on Sultan Abdul Hamid.

1. The *Alpanch* [Bankipore] of the 7th May does not approve of the slur which is being cast on the character and abilities of the *ex* Sultan Abdul Hamid by the editors of Indian newspapers, whom it represents as political weather-cocks in consideration of their having till lately extolled the action of the deposed Sultan.

Alpanch, May 7th, 1909.

The Revolution in Turkey.

2. Referring to the Revolution in Turkey, in consequence of which Sultan Abdul Hamid has lost his throne, the *Mihir-o-Sudhakar* [Calcutta] of the 14th May says that never of his own accord did the Sultan give Parliamentary institutions to Turkey. Indian Mahomedans will find it easy to comprehend why he should have done so. The seeds of revolution have long been in existence in countries where, as in modern India, Musalmans are fewer in number than non-Moslems. Parliamentary institutions can never suit a country where the inhabitants are divided into numerous sects entertaining different views as in India, and where each community seeks its own interests, powers and influence to the exclusion of those of others. The present revolution in Turkey portends the outburst of a terrible internal commotion at some future time. If such an event does not come about no sovereign will be able to maintain his position on the Turkish throne, and in all likelihood Turkey will be ruled by representative Presidents as in France and the United States of America.

Mihir-o-Sudhakar, May 7th, 1909.

The presence of Russian and English troops in Persia.

3. The *Namai Muqaddas Habbul Matin* [Calcutta] of the 10th May has the following on the present situation in Persia :—

Now that the Balkan disputes and the Turkish revolution have come to a satisfactory termination the European Powers will be free to direct their attention to the affairs in Persia. The split of the Persians into two parties, viz., the Nationalist and the Royalist, is exceedingly favourable to the neighbours in carrying out their aims. Those who have any knowledge of politics can well realise that England and Germany are the main combatants in the field of politics; while Russia and France have joined England, and Turkey and Austria have sided with Germany only in view of their respective interests in Persia.

A few years ago, Germany had, in view of her own political interests, stirred Turkey to send her forces to Azerbaijan. With the recent outbreak of revolution in Turkey Germany had to indulge in grave reflections, and this gave an opportunity to the Russians and the English to bring down their forces to the north and south of Persia respectively; but before the forces have been able to reach the centre of their aim, the Ottoman affairs have shown a clear horizon. Now it is a settled fact that if the situation in Persia will not improve and if the English and the Russians will not withdraw their forces from the country, Turkey and Germany will, ere long, try to offer a strong resistance to them. As the political and commercial interests of Germany in Central Asia hinge on the integrity and enfranchisement of Persia, she will naturally try to save Persia from falling into the clutches of the intruding powers.

Ever since the time of Peter the Great, the Russians have been showing their covetousness towards Persia; but the English, who, in view of their own interests in India, are not so covetous of Persia, have given their support to the unfair aims of the Russians in order to win their heart. The political movements of England and Russia in connection with the affairs in Persia are now as clear as the sun. The paper here gives a translation of Prince Buelow's speech in Parliament in connection with the affairs in Persia, and says that the speech conveys an indirect warning to the English and the Russians to refrain from any intervention in the affairs of Persia.

Namai Muqaddas Habbul Matin, May 10th, 1909, etc.

The *Bharat Mitra* [Calcutta] of the 15th May is unable to say how the calamity caused by the entry of Russian troops into Persia would be averted

unless it can be hoped that the English would not like the stay of those troops there.

The *Alpanch* [Bankipore] of the 7th May, sees nothing novel in the entry of Russian troops into Persia considering how, for centuries past, Persia has been accumulating on her delicate shoulders the heavy load of unbounded favour of the Russians. Indeed, they are being welcomed by the Tabrizists, although with a quivering heart. The Russians have come to their rescue at a moment of very hard trial. And why should they not? Persia is their neighbour. Besides how could their geniality, sincerity, true fellow-feeling and disinterested love have allowed them to sit still when they saw so much disturbance in their neighbourhood?

HOWRAH HITAISHI, May 15th, 1909, etc.

4. Referring to the acceptance by the Shah of Persia of the terms dictated by Russia and England and his consent given at last to the establishment of a constitutional form of Government the *Howrah Hitaishi* [Howrah] of the 15th May writes :—

The change of constitution in Persia.

The incident deserving of prominent mention in this connection is that Russia and England have intervened and compelled the Shah to grant a constitution to his subjects, in spite of the fact that the former is a Power the very mention of whose name recalls to mind all that is arbitrary and autocratic, and the latter, though she has been governing India for upwards of a century and a half, is yet hesitating to grant self-government to the Indians, highly civilised and capable as they are, and is, moreover, putting obstacles by all means in the path of their national evolution. What can be more wonderful than this spectacle? It cannot be denied, however, that the awakening of Asia is a hopeful sign to India as well. The very nature of nationalism is this that when it effects its entry into a particular part of a continent and flourishes there, it gradually tries to expand and establish its sway all over that continent. History bears testimony to this fact, and the present circumstances are indeed favourable to some extent to the fulfilment of this natural law.

The *Mihir-o-Sudhakar* [Calcutta] of the 14th May remarks that the scrape into which he has got himself by his own fault, leaves the Shah no alternative but to submit to the terms dictated by England and Russia.

The *Nayak* [Calcutta] of the 16th May observes that the change of Government in Persia shows that the despotic form of Government can no longer stand in any part of the world.

HINDI BANGAVASI, May 17th, 1909.

5. The *Hindi Bangavasi* [Calcutta] of the 17th May has an article on the awakening of the East, tracing its origin to the success of Japan over a gaint power of Europe like Russia. Recounting the recent events in Persia the paper says that the Shah's eyes have been opened at last by the presence of Russian troops in his territories and the deposition of Sultan Abdul Hamid. The Shah having realised his position has at last ordered the convening of a Parliament and granted an amnesty to political prisoners.

Awakening of the East.

HITVARTA, May 12th, 1909.

6. In noticing the events at the frontier, the *Hitvarta* [Calcutta] of the 12th May apprehends a conflagration but is glad that correspondence on the subject is going on with the Amir, the result of which, it prays, may be successful.

The frontier incidents.

BANGAVASI, May 15th, 1909.

7. Referring to Colonel Seeley's reply to the questions asked in Parliament regarding the alleged handcuffing of Mr. Gandhi when he was being taken from jail to the Magistrate's Court at Pretoria, the *Bangavasi* [Calcutta] of the 15th May sarcastically remarks that this is an excellent way of stopping people's mouths.

Alleged handcuffing of Mr. Gandhi.

HINDUSTHAN, May 15th, 1909.

8. Though Tibet has now passed directly under the Chinese rule and a large number of Chinese troops have been quartered in that country, especially on the frontiers of Nepal, Sikim, and Bhutan, the *Hindusthan* [Calcutta] of the 15th May does not

Chinese forces in Tibet.

think that the Chinese Government will be so foolish as to incur the displeasure of the Government of India by quarelling with Nepal or Bhutan.

II.—Home Administration.

(a)—*Police.*

9. In an article headed "Why is it so?" the *Jasohar* [Jessore] of the 6th May, writes:— Jasohar. May 6th, 1909, etc.

Recrudescence of crime in Bengal and the police.

Week after week, and month after month, Government officers are giving the general public of Bengal and the higher officials to understand that the unrest is gradually disappearing from the country. But those alone who often disturb the Government with the cry of unrest and have obliged it to enact several stringent laws and to deport innocent people devoted to the cause of the country, can say what the real import of the word "unrest" is. The weapons that were already in the hands of the Government would have been sufficient to quell the so-called unrest without the help of any new instruments.

It must be admitted that many places in Bengal are infested with thieves, and robbers, and life and property have become insecure. But what is the reason for all this? It is not to be believed that the British power, which at the awakening of the country at the beginning of the *swadeshi* movement was powerful enough to harass several guilty as well as innocent people, is now powerless to suppress this lawlessness. But it is a matter of wonder that the police could detect none, though several dacoities and thefts were committed. The Government continues as powerful as ever, but the people have become powerless and everyone tries to oppress the weak, the more so when there is the prospect of some gain.

We have delegated all our powers to the British Government. We shall have no objection if the Government can arrange for police guards for every house without imposing a fresh tax. It is a fact that some of the dacoities are committed by literate men who are able fully to realise the helplessness of the people who are debarred from keeping a single fire-arm and who do not dare keep even such things as *daos*. Bamboo sticks have also fallen under the evil eye of officials. Young men cannot so much as form athletic associations. No wonder therefore that dacoities should be the order of the day.

Though the Government is unwilling to hear what the people have to say, as is quite evident from the Gagging Act and the Newspapers Act, yet we must speak a few words on the present unrest as our sacred duty. Does the Government consider it a great danger if the people display their bodily strength and are able to protect themselves? In England new rules for military and physicial training for young men are being formulated. In India too European and Eurasian boys and youths are similarly trained and are admitted into the Army as Volunteers if found capable. If the Bengali youths have attracted the attention of the officials by the display of their prowess, their prowess may also be tumed to good account. On the other hand, if they are weak and cowardly, Government should not be afraid of them, and it does not befit the prestige of the ruling power to suppress them and to produce the evil effect which is apparent on all sides. We ask the British power to fully consider its responsibilities and the seriousness of the present circumstances.

In discussing the same question, the *Mihir-O-Sudhakar* [Calcutta] of the 14th May observes that almost in no case can it be said that the police appeared on the scene of occurrence or arrested a single criminal. The same thing happened also in the case of those dacoities which happened in the vicinity of thanas. The Netra dacoity has caused the most intense surprise. Many other cases of daring dacoity have been reported from the Baraset and Basirhat subdivisions. Those who have studied the accounts of these dacoities will admit that they are connected with the terrorists. Is the police

really so very incompetent as to be incapable of putting a check upon the dacoities ? The Government should put down these crimes at any cost.

DAILY HITAVADI, May 12th, 1909.

Oppressive police rule in the country.

10. The *Daily Hitavadi* [Calcutta] of the 12th May, in an article dealing with the unrestrained power wielded by the police, writes:—

The result of the decisions in the Alipur Bomb case and the Barrah Dacoity case has been very humiliating for the police. Many of the persons hauled up by them have been acquitted and most of the evidence put forward to secure their conviction has been characterised as false and imaginary. Consequently the general belief is that the police in Bengal are worthless and dishonest, and that they ought to be punished and kept under strict control. It may be that Government will punish some police officers on the advice of the Anglo-Indian press, but we, on our part, shall not refrain from praying for the much-needed punishment of the wicked. The police have been characterised as the watch-dogs of the public peace. If they are set against the people, their employers must be held responsible for the consequences. If Government had employed the police only for suppressing the Babu—dacoits and arresting the circulation of bombs, so many house-searches in Calcutta and the mufassal and the wonderful termination of the Midnapur case would never have been heard of, and the columns of the newspapers would not have been polluted with the description of curious *swadeshi* cases. One feels therefore inclined to think that the police were employed not for suppressing the wicked, but they were set against the respectable classes of Bengal for the purpose of checking the current of the new spirit at present running thoroughout the whole country. The Bomb case at Alipore and similar cases were the fruits of Sir Andrew Fraser's policy, which now appears detestable owing to the change of policy under the new Government. During the Fraser regime there was no law nor justice, but only fear and repression. Owing to the partition of Bengal the people of the two disruptured provinces were inspired with a new spirit, and the authorities under the Fraser regime became almost mad to check it, with the result that the police, who were only the blind instruments of the rulers, arrested and secured the conviction of innocent people.

The method of administration at present adopted in Bengal seems to be of a quite different nature, and all the officials are trying to please the people and to bring back the old respect which they had for the judiciary. Now that the Executive Government is guided by Sir Edward Baker who is an able official and knows everything, and that Sir Lawrence Jenkins, who is a liberal-minded and impartial judge, is Chief Justice, every executive and judicial officer is following the example of their respective chiefs and showing impartiality, mercy and forgiveness. Consequently, peace and contentment have already made their appearance in the administration of the country.

All this sounds well, but who is to be held responsible for the untold sufferings of the people for the last four years ? Perhaps the authorities will try to reassure the people by punishing and dismissing some police officers who are only insignificant officials, but it must be said that the educated people of Bengal will not be satisfied unless the policy which was at the root of all the mischief be condemned and the propagators of that policy be openly punished.

HITAVADI, May 14th, 1909.

The police and the Natore Mail robbery case.

11. The *Hitavadi* [Calcutta] of the 14th May hopes, now that the policeman's friend, Sir A. Fraser, is no longer at the head of affairs here, the attention of the Lieutenant-Governor will be drawn to the opinion expressed by Mr. Justice Caspersz and his colleague in disposing of the Natore Mail robbery case about the ineptitude displayed by the police in connection therewith.

Similarly, a contributor to the *Daily Hitavadi* [Calcutta] of the 18th May, who signs himself as "The old man", writes:—

Since Sir Andrew Fraser's departure from this country the police have lost a great friend. We now find that everybody from the Chief Justice to

the Subdivisional Magistrate has begun to find fault with the police. The cases which the police so skilfully and elaborately got up have all been dismissed. Does not all this show that the police have fallen on evil days, or else why should they look so foolish?

12. The *Bangavasi* [Calcutta] of the 15th May writes:— BANGAVASI, May 15th, 1909, etc.

The inefficiency of the police.

The Midnapur Bomb case, the Natore Mail Robbery case, the Morehal Dacoity case, the Alipore Bomb case, and the Barrah Dacoity case afford flagrant examples of the utter inefficiency of the police of this country. The revelations made in the Barrah Dacoity case have taken the entire country by surprise and are trumpeting far and wide the corruption that exists in the police. Whenever there is a dacoity or a riot, the police are conspicuous by their absence. But if anybody happens to have a few hot words with a *para-wallah*, information is immediately sent to the nearest thana and within a short time a whole host of policemen turn out to give fight to the delinquent person, who may have made himself scarce in the meantime, and then they vent their ire upon innocent passers-by and shop-keepers. In fact when one witnesses such a scene one is led to doubt whether all this is happening within the British Empire. From what the Chief Justice of Bengal has said in his judgment in the Barrah Dacoity case, who will not say that the persons who are responsible for putting four respectable men to so much trouble should be adequtely punished? The accused could not have been acquitted if the evidence put forward by the police were true. Will not any reform be made in the police even after this?

The *Hitavadi* [Calcutta] of the 14th May remarks that the results of the Morehal, Natore, and Barrah Dacoity cases and the Tangail Swadeshi case would go to show that it was their prepossession against the Babu-criminals that prevented the police from following the right clue and tracking down the real offenders in these cases. This prepossession is serving as a great encouragement to the criminal classes, who are having a merry time of it. The results of these cases can produce but one impression, namely, that the police in this country are utterly incapable and worthless.

The *Howrah Hitaishi* [Howrah] of the 15th May also remarks to the above effect.

The *Soltan* [Calcutta] of the 14th May and the *Jagaran* [Bagerhat] of the 16th May solicit an enquiry into the "improper influences" referred to by the Chief Justice in his judgment in the Barrah Dacoity case.

13. The *Bharat Mitra* [Calcutta] of the 15th May says:— BHARAT MITRA, May 15th, 1909.

The police and the Barrah Dacoity case.

The doings of the police in this serious case have been exposed by the judgment. Government should beware of police which can commit such mischief by concocting cases like these with a view to throw dust into the eyes of the authorities, for, induced by its report, the Government has been ever ready to oppress gentlemen by ordering searches of their houses. It should therefore take great care in believing the police reports in future. Measures to prevent not only the police employed in the above case, but the police in general, from cooking up a case like the above, have become very necessary, and the attention of Sir Edward Baker in this direction is essential for the maintenance of his own reputation. The Chief Justice deserves the thanks of the community for laying open this impenetrable mystery; not only this, his advent is marked by signs of fair trials in the subordinate courts. The police has been found out in the Alipore case also, the 'Sweets letter' having been declared to be a forgery. The Government should look into this matter also. Things have been very complicated and people are surprised to see the way of the police.

14. The *Basumati* [Calcutta] of the 15th May writes that it is desirable that when a house-search by the police proves ineffective, Government should publicly notify the fact in order to clear the reputation of the man whose house has been searched. This will discourage indiscriminate searches by the BASUMATI, May 15th, 1909.

Some recent house-searches in Calcutta.

police, a consummation which may be also attained by the institution of a system of compensation to house-holders in the case of whom the searches prove ineffective. Babu Hemendra Nath Ghose's house in Shambazar Street, Calcutta, was searched sometime ago, because his elder brother's revolver had been stolen. Fancy suspecting a brother of stealing the thing of another brother with whom he is on good terms! The police officer concerned, when the theft was first reported, at once exclaimed, "The difficulty in the present case is that your brother is a *Swadeshi* leader." Is not this an indication of a bias on the part of the police?

Further, the police are known to have effected an entrance into Hemendra Babu's garden house at Dum Dum at night. Could they not have placed a number of bombs on that occasion and pretended to find them out the next morning? And again, why were not the search lists got signed by the witnesses as soon as the search was concluded?

The search of the house of Babu Atindra Nath Ghose in Beadon Street last week was effected without any warrant having been shown to the house-holder. If there was a warrant out in this case, why was it not shown? And if there was not, then it must be said that the liberties of the public are mere play-things. What business, again, had the police to carry away bodily Atindra Babu's ornaments? Were any particular ornaments found in his possession resembling those stolen, those only might have been carried away. As it is, this carrying away of whole boxes of ornaments has frightened the women-folk of the family uselessly.

DAILY HITAVADI, May 17th, 1909.

"Who are the real dacoits?"

15. The *Daily Hitavadi* [Calcutta] of the 17th May, in an article headed "Who are the real dacoits?," writes:—

Englishmen have now assumed the role of Brahmins by taking upon themselves the duty of educating and instructing the Indians; they have assumed the character of the Kshatriyas by taking the responsibility for protecting India from revolutions and foreign attacks; and they have made themselves Vaisyas by monopolising all commerce and industry. The Indians have thus been reduced to the position of Sudras eager for service under them. What the English teach us we take to be gospel truth, and yet we fail to realise all their virtues fully. For the last few months Bengal has been a hunting ground for dacoits, and though the police have sent up many people as such and have been applauded by the English officials for so doing yet it is a mystery why every Bengali doubts whether the arrested persons are the real culprits. It is said that the Bengalis now-a-days sympathise with the enemies of Government and express their joy at the acquittal of real criminals because they are not so loyal now as they used to be before; but is it not a fact that those who commit dacoities not only bring discredit upon the administration but do immense mischief to the people themselves? In fact, the people have been the greater sufferers from the recent dacoities. The theory that these dacoities have some political significance and that educated Bengalis have become dacoits to serve political purposes would have been acceptable if the Government treasuries, the godowns of European merchants and the houses of the powerful indigo-planters had been looted; but as the dacoits only plunder the houses of quiet people and do not touch a farthing belonging to any European, the force of the argument that educated Bengalis commit these crimes in order to injure the Europeans, cannot be admitted. None will believe the wonderful story that the Bengali youths who as volunteers cheerfully helped the people by carrying their loads on their heads, can enter into the zenana and rob ladies of their ornaments. It has now been admitted, more than once, by English Judges that educated Bengali volunteers cannot be the dacoits. The critics must therefore look to other quarters to find out who the real dacoits are.

Quite recently a conspiracy was discovered at Etwah implicating several Hindus and, as usual, many proofs against them were also forthcoming; but it was at last found out that the whole thing was originated by the machinations of a few wicked people whose object was to harass the accused persons. The Indians may reasonably ask, who was the leading spirit in the plot? Was it Khalil or the police who patronised and employed him?

Again, several dacoities were committed near the town of Baraich, and failing to detect the culprits the police asked several zamindars to help them in the matter, who, while complying with their request, were themselves arrested and convicted. The trick of the police was soon discovered, and it may now be asked who the real robbers in this case were. Were they the convicted zamindars or the police?

The Chief Justice himself has expressed the opinion that the police concocted evidence to have the accused persons in the Barrah Dacoity case convicted, and it may be asked, who are the criminals here, the accused persons or the police? Who deserve to be called dacoits in this case?

Mr. Beachcroft, the Judge, has expressed the opinion that most of the documents produced as evidence against Babu Arabinda Ghose in the Alipore Bomb case were either forged or useless. Who, then, except those who tried to have an illustrious man like Arabinda Babu either put to death or transported for life, should be termed dacoits?

The Indians adored the English for their impartial justice. The real foundation of their prestige in India was established the moment the Indians heard that even Warren Hastings, who was the all-powerful Governor-General of India, had to stand in the dock as an ordinary man before the bar of justice in England to answer charges against him. In order to keep that foundation strong the English ought to show the Indians that they still hold justice in respect and punish the wrong doers.

16. Referring to Mr. Beachcroft's observation in his judgment in the Alipore Bomb case that the prosecution tried hard to get Arabinda convicted, and that if he had not been implicated in the case the case would have come to a close long ago, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of 13th May observes:— SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, May 13th, 1909.

The police in the Alipore Bomb case.

This remark of the Sessions Judge is not very creditable to the conductors of the Bomb case. It was due to this fatal blunder of theirs that a subject of the King-Emperor, though quite innocent, was confined in prison for a year for no fault of his own.

17. The *Howrah Hitaishi* [Howrah] of the 15th May observes that no mere departmental punishment of the man who forged the "Sweets letter" will be enough to clear the authorities of the stigma that has been cast on them. The miscreant requires to be hauled up before a criminal court. HOWRAH HITAISHI, May 15th, 1909.

The "Sweets letter."

The *Jagaran* [Bagerhat] of the 16th May is also anxious to know what punishment is going to be meted out to the person who is responsible for the "Sweets letter," if the document be really a piece of forgery.

The *Sanjivani* [Calcutta] of the 13th May and the *Nayak* [Calcutta] of the 13th May also call for condign punishment of the man who forged the "Sweets letter."

Similarly, the *Dainik Chandrika* [Calcutta] of the 11th May trusts that Government will enquire and find out who the forger was, and punish him severely. Forgery in itself is a heinous offence, and when it is remembered that it was to ruin an innocent man that the offence was committed, its violently atrocious nature may will be understood. It is, therefore, all the more necessary that the perpetrator or perpetrators of the crime should be brought to speedy justice.

18. While expressing satisfaction at the acquittal of Babu Arabinda Ghosh the *Howrah Hitaishi* [Howrah] of the 15th May says that the solitary confinement inflicted on so many innocent and respectable men has been a source of great anguish of mind to all. That Babu Arabinda Ghosh, who is looked upon as the model of the highest qualities of man, should have been subjected to such mortal suffering for a whole year, has been the most melancholy fact imaginable. And yet the present law provides no remedy against it. The all-powerful police can, from the merest suspicion, subject the highest and the most respectable men to such humiliation and disgrace. The modern doctrine of equality and the principles of magnanimity may have their application in other matters, but when a man of the high position and respectability of Babu Arabinda Ghosh happens to be HOWRAH HITAISHI, May 15th, 1909.

The treatment of Babu Arabinda Ghosh and other accused in the Alipore case.

accused of some offence, the treatment accorded to him is not in any way different from that meted out to the worst criminals. The ropes, the fetters, the handcuffs, the lying-down on the floor and the coarse food are all exactly the same in both cases. Can the people of this country forget such indignities easily?

BIHAR BANDHU, May 15th, 1909.

The Alipur Bomb Case.

19. Referring to the result of the Alipore Bomb case the *Bihar Bandhu* [Bankipore] of the 15th May thanks the Judge who acquitted Mr. Aravinda Ghose, to obtain whose conviction no stone was left unturned. Mr. Aravinda Ghose did not receive proper treatment in the jail, where he was not allowed even the use of paper and pen and consequently suffered mental deterioration. Mr. Norton exhausted all his resources in obtaining the conviction of Mr. Ghose and protracted the case for a year on account of which 17 innocent persons were made to suffer the rigours of the jail for nothing. A year's imprisonment to Krishna Jivan, a lad of 15, is rather too severe. The Indians are a loyal people: the conspiracy was the result of a few misguided persons.

BHARAT MITRA, May 15th, 1909.

Government and Ashoke Nandi.

20. The *Bharat Mitra* [Calcutta] of the 15th May is surprised to see that Government opposed the application for bail by Ashoke Nandi of the Alipore Bomb case, and asks if there was any chance of any mischief to the State by this lad who was on the point of death on account of his suffering from phthisis.

DAILY HITAVADI, May 14th, 1909.

The treatment of Pandit Mokshada Samadhyayi.

21. Referring to the report that Pandit Mokshada Charan Samadhyayi is being very harshly treated by the police and brought to Court while exposed to the burning sun and handcuffed, the *Daily Hitavadi* [Calcutta] of the 14th May observes:—

Such treatment of an undertrial prisoner has caused great anguish to the public. Everybody is indignant that the Pandit is being so treated merely on suspicion. Considering that political prisoners are generally treated very harshly in these days, we are not surprised at the treatment of Pandit Samadhyayi.

NAYAK, May 15th, 1909.

False witnesses in the Barra dacoity case.

22. The *Nayak* [Calcutta] of the 15th May says that Kartic Datta, the accused in the Barrah Dacoity case, was the victim of much falsehood and misrepresentation. A sifting enquiry should be made into all the circumstances, and those who may be found to have given false evidence in the Barrah case should be severely punished.

BHARAT MITRA, May 15th, 1909, etc.

The exposure in the Bahraich case.

23. Referring to the recent exposure in the Bahraich case in which the police arrested a number of innocent zamindars of the Nepal State as dacoits by a clever dodge, the *Bharat Mitra* [Calcutta] of the 15th May observes that a police which excites contempt by its doings is regarded by the Government as its right hand. When will the Government take steps to reform such a police? The white papers who pose themselves as being faithful to Government feel no shame in accusing Indian gentlemen for their reticence in the matter of helping the police, as it is, in the detection of crime.

Referring to the above the *Hindi Bangavasi* [Calcutta] of the 17th May exclaims—what a nice thing that Government should not see the necessity of reform of the Police Department even after exposure of such scandals? Can any one tell the number of innocent persons who have been punished on account of the doings of this capable (?) police?

ALPANCH, May 7th, 1909.

The police *zulum*.

24. Referring to the Howrah case in which an Inspector of Police and a dafadar have been convicted for having committed oppression on a Mohanth who bade the *panwallas* not to supply beetles gratis to the police, the *Alpanch* [Bankipore] of the 7th May remarks that our red *pagriwallas* are more or less imbued in one and the same colour from one end of India to the other. Here they quarrel with an oilman or the *banya* (grocer), there they fall out with the *Mali* (gardener) or the *panwalla*; and why? For the simple reason that they are the representatives of the Government, and the subjects are bound to make arrangements for their daily meals free of cost or else must recieve blows from *dundas* (long thick sticks).

The paper concludes saying that all the police are not of the type represented here and that it is the people who have made them bold by tolerating their illegal practices, for if even 20 per cent. of the people would show as much courage as the Mhanth has done they would shut up all the loop-holes of illegal practices.

The thrashing of a Police officer commended.

25. Referring to a case in which a Mahratta gentleman going on pilgrimage to Rameswaram is said to have been arrested on his way by a Police officer on a charge of sedition, but afterwards underwent a fine of Rs. 10 for simple assault, the *Howrah Hitaishi* [Howrah] of the 15th May writes:— HOWRAH HITAISHI, May 15th, 1909.

The police officer could not produce any evidence of sedition against him, but had him fined for simple assault. If in connection with this incident the Police officer was given a thrashing, then the gentleman administering such thrashing, instead of being punished, ought to have been rewarded.

Depredations of leopards in Bankura.

26. The *Bangavasi* [Calcutta] of the 15th May reports that leopards are committing great depredations at the Pirbansri village in Bankura. BANGAVASI, May 15th, 1909.

A good example.

27. The *Bharat Mitra* [Calcutta] of the 15th May is glad to see that the officials of Samastipore in Darbhanga did not lose their head on receiving an anonymous letter to the effect that many local pleaders and other gentlemen were manufacturing bombs, and thanks those officers for the same. Should officers of other places, says the paper, have followed the example of the Samastipur officials, people would have been saved a good deal of worry. BHARAT MITRA, May 15th, 1909.

Objectionable performances.

28. Regarding the objection of the Musalmans to the performance of such plays as *Durgadas*, *Rajsinhas* on the Bengali stage on the ground that Musalman character is so depicted in performing them that it excites hatred for the Musalmans in those who resort to such theatres, the *Bharat Mitra* [Calcutta] of the 15th May is of opinion that at a time when efforts are being made to establish unity in the country it would be wise to desist from such performances as would give rise to ill-feeling. BHARAT MITRA, May, 15th, 1909.

Firing loaded cartridges during riots.

29. The *Bangavasi* [Calcutta] of the 15th May does not question the good motive which has led the Government to pass the recent order regarding the firing of loaded cartridges by the police during riots, but it has grave doubts whether the police will ever be cool-headed enough not to abuse the new privilege. BANGAVASI, May 15th, 1909, etc.

The *Hindi Bangavasi* [Calcutta] of the 17th May gives expression to similar views.

The *Hitavadi* [Calcutta] of the 14th May and the *Jasohar* [Jessore] of the 13th May also characterise this circular as one more befitting Russia than British territory, the former paper remarking that it will have the effect of turning India into a second Russia.

The *Mihir-o-Sudhakar* [Calcutta] of the 14th May and the *Nayak* [Calcutta] of the 13th May also apprehend evil results from this new power conferred on the police.

Punitive police tax on villages on the Eastern Bengal State Railway.

30. Referring to the imposition of a punitive police tax on villages between Dum-Dum and Barrackpore on the Eastern Bengal State, Railway the *Daily Hitavadi* [Calcutta] of the 15th May writes:— DAILY HITAVADI, May 15th, 1909, etc.

When a Provincial Governor is convinced that a criminal is being harboured by the inhabitants of certain villages and cannot therefore be brought to justice, or that the inhabitants are deliberately opposing the guardians of the peace, it is then, but not otherwise, that a punitive police force should be imposed upon them. We are bound to say that the present-day English rulers of India impose punitive police forces wherever they like in utter disregard of the principle above enunciated. The ravages of malaria have so affected the villages on both sides of the Railway between Dum-Dum and Barrackpore that healthy and robust young men are scarcely to be met with, while the number of helpless widows is much greater.

Most of the able-bodied men of these villages belonging to the *bhadralog* classes have to go to Calcutta daily to earn their living. They simply sleep at night in their homes and have very little connection with their native villages. The cultivators, the labourers, and grocers have very little to do with politics, nor do they feel the pain caused by the partition of Bengal, or comprehend the power of the bomb. The mill-hands and the Babus of the local mills have to work hard from sunrise to sunset, and when they return to their homes, they lie down half-dead. They take no note of the world and its affairs. The *bhadra* community of the area over which the punitive police force has been placed, is extremely poor and has been denuded of its male population. The ordinary people are totally indifferent to, and ignorant of, politics. Under the circumstances is it just to make the villagers pay for the punitive police?

In almost every village one or two widows are living in every dilapidated buildings, and the two-storeyed huge buildings are lying solitary. It is the widows of Brahmans and Kayasthas that are living there, all lean and emaciated. May we ask, if by realising the punitive police tax from these widows, the Government will add to its prestige? Will the Government grow more powerful by depriving the illiterate cultivator and the malaria-stricken labourer of a portion of their hard-earned bread? Is it possible to conceive of greater persecution and oppression than this? If we could understand that a police spy had unearthed a bomb manufactory at a certain spot in these villages, or that many of the villagers were harbouring bomb-makers and were helping bomb manufacture with money, we could then appreciate the necessity of stationing a punitive police force, or perhaps in such a case we might even have given our full support to the posting of a punitive police force. But as there is absolutely no evidence of any suspicion, while the importation of bombs from Calcutta is quite possible, everybody is entitled to assume that it is the height of high-handedness to impose a punitive police force purely from *zid* and a desire to save the prestige of the police.

There is another consideration—who are those that are going to be the gainers by the imposition of the punitive police force? Certainly people who will have to bear the burden of the tax will have no share in the gain. If any persons derive any benefit, it is the railway passengers who are going to and from Calcutta daily in perfect security, and the expense at which this security has been bought is being supplied by the poor, sickly and innocent villagers. What a nice arrangement this! What justice! What high-mindedness!

If it be admitted that the imposition of this new Jizia is owing to the criminal neglect of the villagers in doing their duty, then all the villagers without any distinction should have been made liable to pay the punitive police tax. The rich, the Government officers and the recipients of official favour have all been exempted; while the poor, the peaceful, the helpless and the men stricken down with disease, have been made to pay the tax. This, indeed, is the acme of justice and impartial arrangement.

Writing on the same subject, the *Howrah Hitaishi* [Howrah] of the of the 15th May says:—

It should be remembered that the bombs used on the Eastern Bengal State Railway contained nails and other materials from the jute mills which are all owned by Europeans. One of these bombs hurt Mr. Campsie and another European. Why should ordinary conspirators injure European employés of the jute mills? It cannot be said that all European employés and Government officers are men of good character. Who knows that a conspiracy did not originate within the mills themselves? How could Government, then, exempt all these men from the tax? It may be asked, Why were not the same principles of exemption from the tax followed in the case of the teachers and Professors of schools and colleges and the officers of the Municipality and mercantile firms as have been followed in the case of Government officers and the employés of mills owned by Europeans?

Hindi Bangavasi, May. 17th, 1909.

Stone-throwing on a Railway train.

31. Referring to the throwing of stones on a Railway train between Hardoi and Lucknow the other day, the *Hindi Bangavasi* [Calcutta] of the 17th May says that the culprits who are found throwing stones should be given exemplary punishments.

32. Referring to the order of Mr. Woodman, the Collector of Muzaffarpore, forbidding the use of *gadasa* (an axe) without a license the *Hindi Bangavasi* [Calcutta] of the 17th May says that so much distrust is not good as *gadasa* is not a maxim or other destructive gun.

Use of *gadasa* forbidden.

Hindi Bangavasi, May 17th, 1909.

33. The *Nayak* [Calcutta] of the 18th May draws attention to the fact that *budmashes* frequent College Square, and often commit thefts of ornaments on the persons of boys and girls who happen to be walking there after dusk.

Budmashes in College Square.

Nayak, May 18th, 1909.

(*b*)—*Working of the Courts.*

34. The *Khulnavasi* [Khulna] of the 8th May writes:—

The powers of the Muktear.

Khulnavasi, May 8th, 1909.

It cannot be denied that litigation is an evil of the greatest magnitude in India. It is also a fact that a muktear charges less fees than even a raw pleader. If therefore a muktear is empowered to conduct cases even in the Sessions Courts, then the litigating public may be saved from ruinous expenditure to a great extent. At the present time one must pass the Entrance examination before going up for the Muktearship examination. The difference between a muktear and a pleader who has passed the pleadership examination now-a-days consists in this, that the latter has only read books on "Torts" and the Transfer of Property Act" in addition to the text-books studied by the former. But for this, a pleader enjoys far greater privileges than a muktear. From the *Sanad* which a muktear gets from the High Court it appears that there is nothing to prevent him from conducting criminal cases in all Courts up to the Sessions Court. But in practice muktears are not allowed that privilege. It is hoped that the question will soon be taken up by the Legislative Council and a satisfactory solution arrived at.

35. The *Bangabandhu* [Calcutta] of the 11th May has the following on the Alipur bomb case:—

Mr. Beachcroft's judgment in the Alipore bomb case.

Bangabandhu, May 11th, 1909, etc., etc.

It is a pity that Mr. Beachcroft did not have the impartiality to save the accused in the Alipur bomb case the hardship of being bound in chains while under trial, although counsel for defence drew his attention to the fact several times. The learned Judge said that while in the *hajut* the accused must submit to the orders of the jail authorities and that he had no right to interfere in the matter. Mr. Beachcroft must have hung his head in shame when he heard how the present Chief Justice of Bengal ordered the handcuffs to be removed from the hands of the accused in the Barrah dacoity case.

We must, however, give all praise to Mr. Beachcroft for the independence and liberal-mindedness he has shown regarding the case against Arabindo Babu; and whatever Mr. Norton and the *Statesman* may hint at, no one, not even the most crooked-minded person can in any fairness ascribe any evil intention to Mr. Beachcroft. Mr. Beachcroft's impartiality, keen intelligence and sense of justice have earned him the applause of the entire Indian public. It is well-known that a District Judge, though under the High Court, has to depend for much on the Executive. Besides, in the eyes of the whole of the English community in India the accused in the Alipur bomb case were nothing but so many monsters. It, therefore, speaks not a little in favour of Mr. Beachcroft, himself an Englishman, that he could rise above the feelings which has possessed his countrymen. The learned Judge plainly says that the Government of Bengal and the Government of India as well suspected Aravinda to be guilty and were very anxious to get him convicted. It is, of course, quite natural for them to do so under the influence of suspicion. The Government of India thought that if a highly accomplished man like Aravinda, who was held in high esteem by the people of India, could be convicted and punished for such a heinous offence, it would be easy for them to strike terror into the hearts of his followers and admirers.

We regret we do not find Mr. Beachcroft giving evidence with regard to many of the other accused in the bomb case of the independent-mindedness and sense of justice which he has shown towards Aravinda. In fact, the sentences

passed on some of the men have come to us as a rude shock. His judgment is as it were, a mixture of light and darkness. In one part of his judgment we find Mr. Beachcroft eager to whitewash the police of the aspersions made against them by counsel for the defence whom he takes severely to task for casting so much blame on the police; whereas in another part of the judgment the learned Judge pronounces as a forgery one of the letters adduced by the police as evidence for the prosecution. If this letter—the famous "Sweets letter"—be really a piece of forgery, it must be some member of the police who is responsible for it.

The assessors found only eight of the accused guilty, but the learned judge has convicted as many as nineteen of them and passed very heavy sentences on them. We know that in this country many judges do not care anything for the verdicts of jurors, not to say for the verdicts of assessors, though in England—that land of freedom—such things are quite impossible. But why then appoint jurors or assessors if their opinions are to be accepted or rejected just a Judge pleases? If it be the intention of the Government never to grant the people of India any of the rights and privileges enjoyed by Englishmen, why do they keep before the Indian's eyes only some shadows of those rights and privileges?

We do not approve of the acts committed by Barin and Ullaskar, for we know that the strong foundations of the vast British Empire can never be shaken by the throwing of a few bombs or the firing of a few guns, or by the "toy revolution" which a few young men were engaged in bringing about. There are other and better ways of delivering our country though we need not discuss them now. We do not think that Barin and Ullaskar can be justly punished under section 121 of the Indian Penal Code. Did Barin and Ullaskar actually wage war against Emperor Edward VII? Can a handful of irresponsible Bengali youths be possibly any match for His Majesty and his strong army? Barin or his accomplices never threw a bomb at the Viceroy or the Commander-in-Chief. Indeed it would be a mistake to say that the accused in the case had any intention of waging war even against the English nation. It was on certain Government officers, both Indian and English, that these young men wanted to have their revenge, because they thought that these officers were committing great oppression on the people of India. It was this motive which prompted them to blow up the Lieutenant-Governor's train and to punish some Judges.

Most of the convicted accused are mere boys, and one of them, Krishnajivan Sanyal, has been, in the opinion of the learned Judge, "more sinned against than sinning." It may be that his name was entered into the book of the conspirators without his permission, and that book fell into the hands of the police. We have every hope that man of the convicted accused will be given the benefit of the doubt and acquitted by the High Court, for we have great faith in the independence of the present Chief Justice of Bengal. It was he who eleven years ago saved Tilak from the fire of the displeasure of the then Governor of Bombay who advocated a crooked and repressive policy. And it is because there are still one or two Englishmen who are liberal-minded like Sir Lawrence Jenkins that Britain can maintain her supremacy in the world.

The *Jagaran* [Bagerhat] of the 16th May also expresses its satisfaction at the acquittal of Aravinda Ghosh whom it has always held to be innocent of the offences he was charged with. The paper also takes exception to the capital sentences passed on Barin and Ullaskar, because it thinks such a punishment is a relic of ancient barbarism. The judgment on the whole receives the paper's approval, and its satisfaction would have been complete if there was any chance of the character of the young convicts being reformed by their being sent to prison for a long time, which will in all probability make them hardened criminals.

The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 13th May says that the sentences of death passed on Barin and Ullaskar need careful consideration by the High Court. The verdict of the assessors is, according to the writer, much more suitable than Mr. Beachcroft's. The High Court's judgment is being anxiously awaited.

The *Tirhut Samachar* [Muzzafarpore] of the 13th May notes that all the Indians are rejoicing at the acquittal of Babu Aravinda Ghosh, as God protects his devotees at last, and are very sorry for the death sentence on two of the

accused after such a long time. Mr. Dass, it says, displayed considerable ability in conducting the case and his praises are being sung everywhere.

The *Hitvarta* [Calcutta] of the 13th May has reproduced substantially the reflections of the *Daily Hitavadi* of the 8th May on the Alipur Bomb Conspiracy case already noticed in paragraph 35 at pages 581-82 of the Report on Native Papers for the week ending the 15th May 1909.

The *Darus Sultanat* [Calcutta] of the 14th May says on this subject :—

The extreme penalty of the law inflicted on the accused in this case, besides being judicious is *cap-a-pie* in consonance with justice. There would be no exaggeration if one would say that the offence committed by the accused exceeds by far in gravity the punishments meted out to them. Worldly laws may treat such offence as ordinary crime, but religion has condemned the very idea of them as sinful.

There are many offences which assume a serious character on account of their being the outcome of rapacity, high-handedness or enimity, nevertheless they have not so wide-spread mischief in them as in the offence of waging war against an established Government an offence which is heavily punished in all countries, in general, by reason of its aiming at destroying the peace and order in the country. Our Islamic religion tells us that God, the Eternal, has damned the offence affecting Him as the most heinous: a wordly State therefore must naturally take its light from this principle in determining punishments for offences affecting it.

It speaks of love of justice on the part of the splendid government of the English that they have never shrunk from administering it. Mercy which is good in itself becomes a sin if it is shown on an unsuitable occasion. Considering all the facts together we find that the officials have not for a moment lost sight of mercy, which is the principle of the Government.

We hope that the punishments awarded to the accused in this case will produce the desired effect in the country and teach all the Bengali patriots that nationality and patriotism should not be carried beyond proper limits. The acquittals in this case should always be the evidence in support of love of justice on the part of the Government.

The *Bangavasi* [Calcutta] of the 15th May does not for the present wish to say anything on the judgment in the Alipore Bomb Case as the case is still *sub judice*, but it cannot help recording its condemnation of the hardships which the acquitted accused had to suffer by being locked up in *hajut* for one long year. The judgment, writes the paper, gives one a plain hint that the prosecution was very anxious to get Arabinda convicted. Every member of the public was confident of his innocence though the police and their Counsel, Mr. Norton, were so eager to have him punished. The paper suggests that men against whom there is no satisfactory evidence should not be locked up in *hajut* and made to suffer hardships.

The *Bankura Darpan* [Bankura] of the 16th May says that Mr. Beachcroft is being very highly spoken of for his able judgment in the Alipore Bomb Case, and that congratulations are pouring forth to Babu Arabinda Ghosh on his acquittal. Some letters produced by the police against Arabinda Babu have been proved to be forgeries. As long as police-rule prevails in the country, failures of justice must take place. As a Judge, Mr. Beachcroft has scarcely any equal.

The *Bir Bharat* [Calcutta] of the 16th May has an article commenting on the Alipur Bomb Case, which is in effect a reproduction of the article from the *Daily Hitavadi* of the 9th May, noticed in paragraph 36 of the Report on Native Papers week ending the 15th May 1909.

Barrah Dacoity Case.

36. The *Hitvarta* [Calcuttta] of the 12th May is glad at the acquittal of the accused in the Barrah Dacoity Case, and remarks that they suffered so long owing to their ill-luck, but there is it seems no one in this world responsible for their suffering.

HITAVARTA, May 12th, 1909. etc

The *Bankuradarpan* [Bankura] of the 16th May says that the High Court's judgment in the Barrah Dacoity Case has given intense satisfaction to the people in general. The High Court's prestige has been enhanced.

MIHIR-O-SUDHAKR, May 14th, 1909. etc.

37. Referring to the conviction of Munshi Reazuddin Ahmad for publishing an obscene book by the District Magistrate of Alipur the *Mihir-O-Sudhakar* [Calcutta] of the 14th May writes:—

Conviction for obscene publication.

Why did not the Government take notice of this publication for so long? It might possibly be due to the fact that Government did not so long possess the weapon with which to deal with it and that one of the two Acts recently passed by the Viceroy may be directed against obscene publications. We on our part cannot countenance the view that in taking notice of obscene publications now, the Government has been influenced by evil counsellors.

On the other hand it must be admitted that a Musalman writer ought not to have anything to do with Hindu religious matters. He would be more usefully occupied in attending to matters connected with his own religion and society, than in digressing into subjects connected with Hindu religion and customs.

The *Howrah Hitaishi* [Howrah] of the 15th May, however, takes a different view, holding that this infliction of a simple fine is not at all sufficient for dissuading that incorrigible wretch, Reazuddin from his evil course. A much severer punishment ought to be inflicted on him for his attempt at exciting race hatred. The Government should direct its attention to the suggestion.

BANGAVASI. May 15th, 1909.

38. Noticing the prosecution and conviction under section 179 of the Criminal Procedure Code of Haridas Mukerjee, who was arrested at the Poradaha Railway Station for travelling without a ticket and who was found to have the "*Yugantar* tattoo mark" on his arm, the *Bangavasi* [Calcutta] of the 15th May says that the *Yugantar* has been dead long since, but still how much trouble the "*Yugantar* tattoo mark" leads to.

The "Yugantar tattoo."

BANGAVASI, May 15th, 1909. etc.

39. Referring to the appeals successfully preferred in the High Court by Mohanta Upendra Nath Dey of Cuttack and Lochan Singh and others of Dinapur, the *Bangavasi* [Calcutta] of the 15th May asks whether it is possible to put a stop to travesties of justice which often take place in the lower Courts.

Appeals in the High Court.

This article is reproduced in the *Hindi Bangavasi* [Calcutta] of the 17th May.

BASUMATI, May 15th, 1909. etc., etc.

40. Commenting on the way in which Sir L. Jenkins announced that the hearing of the appeal in the Midnapore Bomb Case must take its turn in the ordinary course with other pending appeals, the *Basumati* [Calcutta] of the 15th May remarks:—

The new Chief Justice of Bengal.

"A new era has dawned on the High Court." The *Howrah Hitaishi* [Howrah] of the 15th May and the *Nayak* [Calcutta] of the 13th idem also notice with approbation the change preceptible in the spirit of the High Court since the advent of Sir Lawrence Jenkins.

(c)—*Jails.*

SANJIVANI, May 13th, 1909.

41. The *Sanjivani* [Calcutta] of the 13th May, in referring to the attempt to commit suicide lately made by Ethiraj Surendranath in prison, asks, "Will Government inquire what terrible sufferings led Surendra to try to commit this deed?"

Attempted suicide in Jail.

HITAVADI. May 14th, 1909.

42. The *Hitavadi* [Calcutta] of the 14th May writes:—

Bomb convicts in jail.

The other day in applying for bail at the High Court for Asoke Nandi, Mr. C. R. Dass stated that since his conviction by Mr. Beachcroft his client continued as before to be confined in a solitary cell. We are bound to say that the keeping of this man, stricken with a mortal disease, in solitary confinement is the height of cruelty. Will Sir Edward Baker interfere in the matter?

The *Samay* [Calcutta] of the 14th May is shocked to learn that the convicts in the Alipore bomb case are being kept in jail with their hands manacled and feet fettered, an iron chain again binding the manacles and fetters.

(d)—Education.

43. The *Nayak* [Calcutta] of the 12th May says that although under the rules only lady students of good character should be admitted to the midwifery class held in the Eden Hospital, Calcutta, yet these rules do not appear to be observed in all cases. The attention of the authorities is drawn to the matter.

NAYAK, May 12th, 1909.

The admission of lady students to the midwifery class in the Eden Hospital.

44. Referring to the appointment of Moulvi Rezal Ali Khan, an Accountant in the Police Office at Noakhali, as a Sub-Inspector of Schools in Faridpore, the *Nayak* [Calcutta] of the 12th May says that the authorities in Eastern Bengal and Assam have shown originality in selecting an educational officer from the police department and their fame will extend far and wide if they can bring the Education Department itself under police rule.

NAYAK, May 12th, 1909. etc.

The appointment of Moulvi Rezal Ali Khan as a Sub-Inspector of Schools at Faridpore.

Commenting on the same appointment the *Jasohar* [Jessore] of the 13th May says that by appointing a police officer to the Education Department the authorities have proved the close connection between the two departments and asks whether there was any dearth of educated Hindus and Musalmans fit for the post.

45. The *Shiksha* [Bankipur] of the 13th May says that the Director of Public Instruction has acknowledged the efforts of the Nagri Pracharini Sabha for the improvement of Nagri and Hindi, but has expressed his inability to give the Sabha any pecuniary help. The paper recommends that he should see his way to help the Sabha, otherwise there would be no encouragement for people to do anything tending to public good

SHIKSHA, May 13th, 1909.

The Nagri Pracharini Sabha.

46. The *Mihir-o-Sudhakar* [Calcutta] of the 14th May points out that while there are no competent Head and Second Masters in the new Madrassa established at Bogra there are so many as three Maulvis, although under the rules there ought to be only two Maulvis.

MIHIR-O-SUDHAKAR, May 14th, 1909.

A Madrassa mismanaged at Bogra.

47. The *Nayak* [Calcutta] of the 14th May in pointing out how at the recent Pleadership Examination out of about 750 candidates about 200 only have come out successful speaks of the acute disappointment and suffering caused by the large percentage of failures which arises from the unduly high standard of marks exacted for a pass by the rules and concludes by asking why candidates at this examination are not allowed to know their marks on the payment of a fee, as at all University examinations.

NAYAK, May 14th, 1909.

The pleadership examination.

(e)—Local Self-Government and Municipal Administration.

48. The *Shiksha* [Bankipur] of the 13th May regrets that there is no rule under which Government should give pecuniary support to public libraries which, it is admitted, render great public service, and suggests that the District Boards should be empowered to spend one per cent. of their income in support of these institutions.

SHIKSHA, May 13th, 1909.

Pecuniary help to public libraries.

49. The *Nayak* [Calcutta] of the 13th May does not approve of the proposal to put up a tower-clock on the Sir Steuart Hogg Market by spending ten thousand rupees of the rate-payers' money—an amount which can be far more usefully utilised in many of the streets in the northern portion of the town which are in a most deplorable condition.

NAYAK, May 13th, 1909.

A towerclock for Sir Steuart Hogg Market.

50. The *Nayak* [Calcutta] of the 14th May complains that the Calcutta Corporation spends more money on the European section of the town than on the northern Indian quarters. Its extravagance has brought it to the verge of baukruptcy. It is always piling up debts and adding to the taxes in order to pay interests on those loans. It is this growing burden of taxation which is really responsible

NAYAK, May 14th, 1909.

House-rent in Calcutta.

for the high rents now obtaining in Calcutta, and over which the Europeans are making such a row, forgetful that it is their own doing.

(f)—Questions affecting the land.

NIHAR, May 11th, 1909.

The survey and settlement in Midnapore.

51. The *Nihar* [Contai] of the 11th May says that all the confusion created by the survey and settlement operations in Midnapore has been due to the granting of *parchas* to the *bhagchasis*, who are not tenants and have no right to the lands they cultivate. The writer quotes from numerous Law Reports and other authoritative treatises to show that the *bhagchasis* are mere tenants-at-will who may be turned of the lands they cultivate at the will of the landholders, when the year's crops have been harvested. They are mere agricultural labourers or contract cultivators. It has been highly improper on the part of the Settlement officers to take them for tenants and grant them *parchas*.

But a different custom prevails in Bihar where rent is paid in kind by the raiyats. There special provisions have been made for the payment of *bhaoli* rent. According to local custom the *bhagchasis* are not regarded as tenants but as agricultural labourers. It must be admitted that established local custom has greater weight than law.

(g)—Railways and Communications, including Canals and Irrigation.

BHARAT MITRA, May 15th, 1909.

Railways *vs.* canals.

52. The *Bharat Mitra* [Calcutta] of the 15th May, referring to the pressure alleged to have been brought to bear on the Government regarding the necessity of a Railway between Muttra and Aligarh, says that railways are generally constructed for the convenience of Eurepean trade but canals which benefit the people much more receive little attention from Government.

HINDI BANGAVASI, May 17th, 1909.

Acquittal of passengers prosecuted by the Railway Company.

53. Referring to the case in which 26 railway passengers were prosecuted by the East Indian railway Company for travelling in a higher class than that for which they held tickets but acquitted by the Deputy Magistrate who has ordered the prosecution of the guard, the *Hindi Bangavasi* [Calcutta] of the 17th May asks why the East Indian Railway Company does not give any compensation to these men.

(h)—General.

DAINIK CHANDRIKA, May 11th, 1909, etc.

Exodus of Government officials to the hills during the hot season.

54. Referring to the orders which Sir Norman Baker has passed regulating the sojourn of high officials at Darjeeling during the hot season, the *Dainik Chandrika* [Calcutta] of the 11th May observes that following the good example thus set all Provincial Governments, as also the Imperial Government should remain at their respective capitals during summer and carry on the work of administration there.

Discussing the same question the *Hitavadi* [Calcutta] of the 14th May writes that now that electric fans are available in Calcutta hill exoduses on the part of high officials must be held to have become a wasteful luxury.

PALLIVARTA, May 11th, 1909.

The diet-money of witnesses in Munsif's courts.

55. Referring to the difficulty of the witnessess in Munsif's courts in drawing their diet-money the *Pallivarta* [Bongong] of the 11th May writes:—

Perhaps the Government is not aware that most of the witnesses in Munsif's courts do not draw their diet-money, otherwise some rules might have been framed in the matter, as was done in the case of the landlord's fee which were going on accumulating till some rules about it were framed.

The money accumulating from the diet-money of witnesses amount annually to about three thousand rupees in each court, and it is the duty of all to try to get this amount spent in work of public utility when those who are entitled to draw the money do not take them.

56. In an appeal for help for the famine-stricken people of North Bihar published by a lady in the *Sanjivani* [Calcutta] of the 13th May there occurs the following criticism of State-relief:—

State-relief of famine.

Sanjivani, May 1st, 1909.

The relief granted to the famine-striken people in Bengal is wholly inadequate and is in most cases a cruel mockery. After hard labour for a whole day under the scorching rays of the sun, a famine-striken labourer gets only five pice. And one can imagine how little this five pice goes in the way of feeding the labourer himself and the one or two infants and children of tender years which he is almost invariably burdened with.

The state kitchens are not well attended, because it is possible for very few people to travel five to ten miles a day simply to get a meal, and further caste prejudices stand in the way, and caste-prejudices are stronger in Bihar than in Bengal proper.

The gratuitious relief which may be afforded to persons incapable of labour is doled out in most stinted quantities, the superior officials getting angry if their subordinates read out too many names as deserving of such relief.

57. The *Hitavadi* [Calcutta] of the 14th May in referring to the statement that an officer will be brought out from Europe to fill the office, just created, of Superintendent of Industries in Bengal, asks if no competent men were available in this country.

A Superintendent of Industries for Bengal.

Hitavadi, May 14th, 1909 etc.

A similar remark is also made by the *Jasohar* [Jessore] of the 13th May.

The *Bharat Mitra* [Calcutta] of the 15th May, on the other hand, questions the very necessity of such an appointment, the number of technical institutions in the country being so small.

58. The *Hitavadi* [Calcutta] of the 14th May deprecates the decision of Government in recently reducing the grain compensation allowance, and points out that the rice which sells for less than Rs. 5 per maund is not fit to be used by the Bhadralog class, although it is a fall in the price of such coarse kinds of rice that has determined official action in this case.

Concessions for Government employees.

Hitavadi, May 14th, 1909.

In this connection the paper also urgently calls on Government to grant a house-rent allowance to its Calcutta employees without any more delay.

59. The *Basumati* [Calcutta] of the 15th May in referring to a paragraph in the Lahore *Tribune* reporting how an eminent local Shikari named Kanhaiya Lall who has been enjoying a gun licence for the past 20 years has been refused this licence this year, remarks:—

Licenses for fiire-arms.

Basumati, May 15th, 1909, etc.

Such is the extent to which the officials in this country have come to distrust the people. We have repeatedly urged that the effect of this distrust will not be good, that it is only trust which can beget trust.

In connection with this question of the taking away of licenses for fire-arms, the *Hitavadi* [Calcutta] of the 14th May also laments this want of confidence of the rulers in the subject people, adding that the security sought by Government cannot in the nature of things be attained so long as Europeans in this country are allowed to retain arms, for it is by no means improbable that they may be induced by love of lucre to sell them to natives.

Commenting on this case of Kanhya Lal, the *Bharat Mitra* [Calcutta] of the 15th April observes:—"Government could not have made a greater mistake than when it considered a man of Lala Kanyalal's position capable of the baseness of abusing his privilege. Regarding the withdrawal of a license from a native Christian of Lahore the same paper asks its readers to note that even a change of religion by an Indian has not been able to secure the confidence of Government."

60. In commenting on Mr. Asquith's recent statement in Parliament regarding the deportees, the *Basumati* [Calcutta] of the 15th May writes:—

The deportees and Mr. Asquith.

Basumati, May 15th 1909, etc.

Mr. Asquith hints that these meu were the leaders of the revolutionary movement. Is that true? Was their deportation necessary in the interests of the public peace of India? What is the whole question? If Government has adequate grounds for its belief as to the guilt of these men, why does it not haul them up before the courts? The Alipur bomb case, the Barrah dacoity

case, the *Swadeshi* cases at Sylhet and Mymensingh, and the Midnapur Bomb case have proved, on the testimony of English Judges, that the police manufacture evidence. And the evidence on which these men have been punished has been supplied by the police. To allay the public suspicion naturally caused by this fact, it behoves Government to make public the offences for which it punishes these men.

The *Sanjivani* [Calcutta] of the 13th May also remarks anent the Premier's statement in Parliament relating to the deportees, that if the authorities have any evidence before them of the complicity of these men in the anarchical movement, they should bring them to justice. But they would not do so and yet go on maligning these unfortunate men. This is hardly fair.

The *Soltan* [Calcutta] of the 14th May also does not consider the Premier's defence of the detention of the deportees in custody quite satisfactory.

The *Howrah Hitaishi* [Howrah] of the 15th May sarcastically observes that it is a new thing to learn from the Premier that transportation which is a penal measure, ranking with capital sentence when ordered by a law Court after trial, is nothing but a preventive measure when ordered by the executive without a trial.

Writing on the same question, the *Bharat Mitra* [Calcutta] of the 15th May asks, that if the Parliament refuses to interfere with any law for the suppression of anarchy in India or to force the hands of Lord Morley and Lord Minto in the matter, what would be its position in relation to India in other matters?

The *Hindi Bangavasi* [Calcutta] of the 17th May warns its readers to bear in mind the words of Mr. Asquith that he would not tolerate any anarchical crime at this time of administrative reforms, and would not allow himself to be deterred from sanctioning any measure necessary to suppress it.

HOWRAH HITAISHI, May 15th, 1909.

The Administration Report of the Eastern Bengal and Assam Government.

61. Referring to the observation made in the Report of the Eastern Bengal and Assam Government for 1907-08, that the year was remarkable for the unusual increase in crimes against Government in five districts in which political agitation was at its highest, the *Howrah Hitaishi* [Howrah] of the 15th May writes:—

May we ask if political agitation be the exciting cause of these crimes was it not incumbent on the rulers to refer to the prime cause which was at the root of that agitation? Is it not a fact that this wide-spread political agitation had its origin in the partition of Bengal? Did not the Police and the Government immensely increase the volume and intensity of that agitation by their opposition? Ought not the excessive persecution and the systematic oppression by the police in Barisal, Dacca, Mymensingh and Comilla to have found a place in the Report? Government itself admits that the increase of crimes against Government was unprecedented. May it not be pertinently asked after this admission, who is the man to whose administrative "abilities" this sudden and unexpected increase in crime was due? Was it due to the administrative arrangements made by the Sarkar Bahadur, or was it brought about by the Police, who are known for their excessive devotion to duty? Or, again, is it ascribable to the convicting tendencies of officials eager for their promotion? We are of opinion that all these were in operation, more or less, although Government will not have the candidness to admit it. But the question remains unanswered. How is it that people, so peaceful and law-abiding, suddenly developed such a tendency to overstep the bounds of law and sober sense? If Lord Morley had not been blind and bade adieu to common sense, he would have seen through the whole matter and would assuredly have provided a remedy. He would then have taken this state of things for his "new fact." But he is determined, more than ever, not to be a party to the reversal of the partition. But we can assure his Lordship, that the people of Western and Eastern Bengal, who have already made mighty efforts in this direction, will not rest unless and until they have succeeded in reversing the partition.

NAYAK, May 15th, 1909.

The Barrah dacoity case and the Government's attitute.

62. What is the conclusion at which one arrives, asks the *Nayak* [Calcutta] of the 15th May, on reading the judgment in the Barrah Dacoity case? Does it not suggest that the rulers, forgetful of their solemn

duties, are engaged in an unseemly quarrel with the people whose *sua lege* they ought to be? It seems as if the mighty British Raj is engaged in a contest with a band of rivals whom it is trying to outwit.

63. The *Daily Hitavadi* [Calcutta] of the 16th May suspects that the recent action of the Government of India in republishing a ten-years-old Resolution recommending Indias bound for England to take out passports from District Magistrates, etc., without stating in detail and specifically what amount of practical inconvenience has resulted during all these years from the non-observance of this precaution, has raised a justifiable suspicion in the public mind that it contemplates early legislation with the object of discouraging Indias from visiting England for purposes of education or otherwise, by making it obligatory for all such intending visitors to take out passports which may be refused at the discretion of the police.

DAILY HITAVADI, May 16th, 1909.

Passports for Indians bound for England.

64. It goes without saying, writes the *Nayak* (Calcutta) of the 18th May, that in India the Government do not entertain a particular love for High Courts. Wherever there are no such pests, many things may be effected without any hitch. It is scarcely possible that the rulers will rise superior to this feeling and grant a High Court to Burma for which all classes there have raised a unanimous cry.

NAYAK, May 18th, 1909.

Government's attitute towards High Courts in India.

65. The *Nayak* [Calcutta] of the 12th May writes:—

There is awakening all round. Despotism has been banished from Turkey, and Persia is up in arms against the Shah's despotism. Why do the Turks and the Persians rise against their respective sovereigns? Is not this the inviolable law of the times? If the Indians now ask for reforms in the administration, there is nothing to be surprised at in that. We have already swallowed enough of the fruits of a despotic administration and we are convinced that they are productive of nothing but evil, tasteless and life-killing. Why, then, should those fruits be forced down our throats? It will not do to lose one's temper when the individual needing to be raised to manhood begins to develop that quality. The form in which the reforms are going to be introduced has failed to satisfy anybody. The authorities perhaps imagine that they are doing us a great favour by making large concessions to us, while we find that they are hesitating to grant us even those privileges which are our just dues. We ask our rulers to take this matter into their most earnest consideration.

NAYAK, May. 12th, 1909, etc.

The impending reforms.

Writing on the same subject, the *Hitavadi* [Calcutta] of the 14th May says:—

The price at which Viscount Morley has purchased the acquiescence of the Lords in the Councils Bill has considerably detracted from the value of that measure, if indeed it has not wholly destroyed it. About 90 per cent. of the people of the country are discontented because of the undue partiality which the Secretary of State has shown for Musalmans. In the ranks of these dissatisfied men are to be found some intelligent Musalmans, men of the very community whom this despicable policy of sowing division was meant to conciliate. Then, again, his Lordship has roused the indignation of the Bengali-speaking people by consenting to the creation of an Executive Council for one only of the two Provinces inhabited by them, to the exclusion of the other. Viscount Morley would have done better to have thrown his whole scheme overboard than have accepted modifications which affect matters of principle. As it is, his scheme in its present shape fails to conciliate Indian public opinion—the purpose with which it was confessedly framed originally.

Viscount Morley's recent statement in the House of Lords as to his wishing to see the Councils Bill go to the people with the unanimous assent of the two Houses of Parliament is really ridiculous, for are educated Indians so foolish as not to recognise how his lordship's compromise over the question of Executive Councils is virtually a surrender?

The fact is, the debate over this question of reform have had the effect of revealing to the Indian public the real guise of many English public men and the hidden purposes of the British Government. Indeed, Viscount Morley's own utterances about the Partition has been an "eye-opener" to the people of Bengal as to the sincerity of his desire to conciliate His Majesty's Indian

subjects. It is a wonder that in the face of the explicit declaration in the King's Message about Government always rectifying all errors, his lordship was not ashamed to declare publicly that he had tried to uphold the Partition amidst many difficulties—the Partition which he himself has repeatedly declared to have been a mistake.

Viscount Morley is greatly mistaken if he expects that his Reforms will allay the wound caused by the Partition. The agitation against that measure has so long been in a state of suspense because in view of the passage in the King's Message just referred to, the Bengali people had expected a reversal or modification of it. They were evidently mistaken and they find now that official *zid* counts far more with Liberals and Conservatives alike than the united prayers of a whole people; that the unreasonable demands of a handful of Musalmans are better listened to than the protests of innumerable Hindus, and that with the Government of India the policy of sowing dissension finds more acceptance than the policy of equality and generosity.

SOLTAN, May 14th, 1909.

Mahomedan representation.

66. Referring to the representation of Hindu and Mahomedan interests in the Legislative Councils, the *Soltan* [Calcutta] of the 14th May writes :—

Considering that the needs of the Hindu community are exactly the same as those of the Moslem community, it is only proper that Hindus and Musalmans, no matter what inequality there may exist between them in respect of their numbers, should be equally represented on the Councils. Those Mahomedans, therefore, who ask for Mahomedan members in proportion to the number of Mahomedan inhabitants, are in the wrong. We have seen that the Hindus have always stood in the way of Hiudu-Musalman unity. Ws are for building up a powerful Indian nationality and are desirous of Hindu-Musalman unity. We are, therefore, greatly pained when anything stands in the way of such unity. The Hindus can have nothing to complain of if we elect our own representatives and our own leaders. They perhaps apprehend that Musalmans members will oppose Hindu members in everything. If that be so, it only shows that the Hindus take our leaders for fools and idiots who do not understand their own interests. It may also be that the Hindus, knowing that Musalman members may oppose their unjust demands, are anxious to see Mahomedans elected on whom they can rely. Such indeed is the zeal displayed by the Hindus in the matter that the conviction gains ground that there must be some very secret motive underlying all they are doing. We ask our Hindu brethren to permit us to act independently and they will find that in a short time we shall be their chief supporters. But if an attempt be made to force us to give them our support, such attempt must fail.

HINDUSTHAN, May 15th, 1909.

Musalmans and the Reform Bill.

67. *Hindusthan* [Calcutta] of the 15th May writes :—

The recent events in Turkey show that there has been an awakening in the Islamic world, and the current of this awakening has reached the Musalmans of India and they are now possessed with a desire to strengthen their own power. In Afghanistan, Persia, and Egypt a sort of restlessness has come upon the people, and in each of these countries the Musalman subjects have become anxious to assert their own rights.

It goes without saying that the Musalmans of India will never have any ill-feeling towards the Government. But it is quite natural for them to try to win the Government over to their side and thereby to promote their own interests. It was originally proposed in the Reform Bill that Hindus and Musalmans would be given equal rights and privileges, but the Musalmans were against the idea, and wanted a separate electorate of their own. Lord Morley and his colleagues thought it prudent to satisfy the demands of the Musalmans, and the King-Emperor himself had to use his influence over Lord Morley and ask him to yield to the Musalmans. We are, however, glad to find that the Hindus have not acted inimically to Moslem interests, and that though they have protested against the demands Musalmans are making, they have done so in a sober way. It has indeed been a relief to us that the arrogance of the Musalmans has not affected the Hindus of this vast Empire and that they have remained firm in their loyalty. We must say that it is the party of Mr. Balfour in England which is trying to incite the Musalmans and to set them against the Hindus, in order that the Reform scheme may be defeated. The Musalmans do

not see through all this just now, but the day of their repentance is sure to come.

Mr. Ali Imam and the Reforms.

68. The *Basumati* [Calcutta] of the 15th May reiterates its belief about the mischievous effects of recognising the principle of communal representation on the enlarged Councils, refers to the discontent which the Government of India's scheme as lately announced will cause amongst non-Musalmans, and concludes by ridiculing the inconsistency of Saiyad Ali Imam in holding that the absence of common electorates will be fatal to the growth of a united nation in India and at the same time demanding communal representation. Mr. Imam may indeed urge that this concession of separate electorate to Musalmans is only temporary, but can he show how present circumstances will so change in the future as to induce Musalmans to part with a privilege with which they are to be now endowed? Leaders like Mr. Imam should even consent to some present loss for the sake of the future ideal of a common Indian nation.

BASUMATI, May 15th, 1909.

Lord Morley and Partition.

69. Lord Morley, says the *Hindustan* [Calcutta] of the 15th May, has taken Lord Macdonell to task for again opening the question of the Partition of Bengal, but His Lordship has not been able to refute any of Lord Macdonell's strong arguments. Lord Morley says that during the last two years he has had to face enormous difficulties in his attempt to maintain the Partition and to reconcile the people of Bengal to it. Does this not amount to a plain admission of the undesirable nature of the measure? Then, again, Lord Morley says that Lord Macdonell has very great experience of the affairs of Bengal and of the whole of India. Ought not, therefore, Lord Macdonell's opinions to have more weight than those of the Secretary of State for India whose knowledge of Indian affairs does not extend beyond the brief span of a couple of years? The object of the Reform Scheme is nothing but the allaying of the unrest in India. It was only a short time ago that Lord Morley boldly declared that he would have the present form of personal Government continue in India for years to come, and that India would never be fit for self-government for many centuries. Why then is he now so anxious to grant the people of India increased rights of self-government, if it be not for the purpose of cooling the fire of unrest? Lord Macdonell, however, is wiser than Lord Morley and knows that it is idle to hope to do away with the unrest—so long as the cause which led to it—the Partition of Bengal, remains Besides, in the shape which the Reform Bill has now taken, even a hundredth part of the privileges we have so long been asking for is not going to be granted to us, and the people of India have been sorely disappointed in the Bill.

HINDUSTAN, May 15th, 1909, etc.

Writing on the same subject the *Bharat Mitra* [Calcutta] of the 15th May says that the last announcement of Lord Morley that the Partition of Bengal would never be undone has created a very great disappointment to the Bengalis who declare that they would have nothing to do with the new Reform Scheme and asks if the Bengalis will have the manhood to translate their declaration into action.

An Executive Council for Bengal.

70. The *Basumati* [Calcutta] of the 15th May points out that the grant of an Executive Council to Bengal only would be a violation of the promise made by Lord Curzon at the time of the Partition that the machinery of Government in the two Bengals would be alike, and would consequently create discontent amongst the people of Eastern Bengal.

BASUMATI, May 15th, 1909, etc.

Again, the *Hindusthan* [Calcutta] of the 15th May thinks it a pity that Lord Morley has not seen his way to unite the two Bengals and place them under a Governor and Executive Council. Western Bengal is going to have its Executive Council and the sister province also would have had it but for want of funds. This difficulty, the paper thinks, would have been overcome if the Partition were repealed, as indeed it is bound to be some day or other for the sake of good administration.

Similarly, the *Hitavadi* [Calcutta] of the 14th May writes that Viscount Morley's recent declaration about the Partition has caused regret and vexation amongst. Bengalis. Signs are already apparent that a fresh storm of protest against that measure will soon be raised. A telegram from Faridpur reports that efforts are in progress to get meetings held in the villages of Eastern

Bengal over this matter. Western Bengal also will not remain quiescent. It is a matter of no small regret that Eastern Bengal remains without an Executive Council as a result of the Partition. Fresh difficulties of this kind will daily arise so long as the Partition is not annulled; so we must throw ourselves wholeheartedly into the agitation against this measure.

BIR BHARAT, May 16th, 1909.

The passing of the Reform Bill.

71. The *Bir Bharat* [Calcutta] of the 16th May says that the Indians are grateful to Lord Morley and Lord Minto for the passing of the Indian Reforms Bill through both the Houses of Parliament, because if their Lordships had not worked head and heart in this direction the Bill would not have been passed into law.

Lord Morley deserves praise for his having carried the Bill through Parliament in spite of the protests of Lord Lansdowne, Lord Macdonell, Lord Cromer, Lord Curzon, etc. If the shape of the Bill has been slightly changed we must remember the proverb "Something is better than nothing."

Now that the Reform Bill has passed the two Houses of Parliament, the *Hindi Bangavasi* [Calcutta] of the 17th May is sanguine of its receiving the approval of His Majesty King Edward VII, considering how anxious His Majesty always is to do good to his Indian subjects.

III.—LEGISLATION.

BURDWAN SANJIVANI, May 11th, 1909.

The Age of Consent Act.

72. Referring to a case under the Age of Consent Act which is going to be tried in the High Court, the *Burdwan Sanjivani* [Burdwan] of the 13th May writes that the very small number of prosecutions under this Act shows that there would have been no harm if it had not passed at all, and that since the entire Hindu community is opposed to the measure Government would do well to repeal it and thereby earn the gratitude of the people.

BASUMATI, May 15th, 1909.

A cooly case.

73. The *Basumati* [Calcutta] of the 15th May calls for the abolition of the Assam Labour law, on the ground that it is liable to be made a source of danger to respectable women. As a specific instance the case is mentioned of one Dhaniya Dasi *alias* Hari Dasi, a girl of 14, who was enticed away to Burdwan, and there mercilessly thrashed by two *arkatis* into admitting before a Magistrate that she was a voluntary cooly for the tea-gardens. She subsequently managed to communicate with her husband, who has lately succeeded in getting his wife's abductor, Gosto Behari Chackravarti, convicted by the Magistrate of Howrah.

IV.—NATIVE STATES.

BIHAR BANDHU, May 15th, 1909.

The Mysore Government and the Devadasis.

74. The *Bihar Bandhu* [Bankipore] of the 15th May approves of the action of the Mysore Government in forbidding the Devadasis to sing in temples on the ground that they are no longer of good character.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

MIHIR-O-SUDHAKAR, May 14th, 1909.

Severe distress in the Bogra district.

75. The *Mihir-o-Sudhakar* [Calcutta] of the 14th May reports that in consequence of long-continued drought severe distress prevails in the entire district of Bogra, although public relief is being given to the inhabitants of the Khetlal and the Panchbibi thanas.

VI.—MISCELLANEOUS.

JASOHAR, May 6th, 1909.

A Musalman lecturer declaring all non-Moslems enemies of Musalmans.

76. Referring to a lecture delivered by one Rafiuddin Ahmed at Poona declaring all Hindus, Jains and Parsis and even those Musalmans who try to form societies with Hindus as enemies of the Musalman community, the *Jasohar* [Jessore] of the 6th May writes:—

It is however a matter of pleasure that he did not hesitate to put even the Government itself under the category of enemies of the Musalmans. It is

now time that the question as to whether the Hindus are really enemies of the Musalmans should be considered, otherwise, there is no doubt that incitement by such people will in time lead to much hatred between the two races. It is needless to remind thoughtful Musalmans that those people who try to create racial ill-feeling in these days of national union are not only enemies of the particular communities concerned but of the whole country.

77. One Ishrat of Lucknow contributes an article to the *Alpanch* [Bankipore] of the 7th May in which he expresses himself in favour of female education but does not approve of the present authorised system of female education on the ground that it tampers with the *Pardah* system prevailing among the respectable Muhammadans. The writer asks the Musalmans to express their obligation to Government for its liberal attention towards the education of their women and to propose to it certain amendments in the present scheme in order to bring it in a line with the system of education prevalent in many respectable households.

ALPANCH, May 7th, 1909.

Female education.

78. There are two causes operating, writes the *Khulnavasi* [Khulna] of the 8th May, which have caused the fall in the import and export of goods to and from India, namely, the sway which *Swadeshism* has established upon men's minds and the prevailing distress.

KHULNAVASI, May 8th, 1909.

The causes of the decline of the import and export of goods to and from India.

79. The *Bangabandhu* [Calcutta] of the 11th May thinks that the editor of the *Charu Mihir* of Mymensingh has acted wisely in withdrawing the case of damage he had brought against the local police, for it is not now-a-days safe to incur the displeasure of the Government. The paper is, however, surprised to find that Dr. Taranath Bal and Hazari Kurmi have not yet followed the example of the editor of the *Charu Mihir* and hopes that they will have the prudence to do so without delay.

BANGABANDHU, May 11th, 1909.

Cases of damage against the Mymensingh police.

80. Under the heading "Mojar Katha" or humorous sayings, the *Nayak* [Calcutta] of the 12th May publishes a paragraph in which the acquittal of Arabinda Ghosh is referred to in vernacular as *khalas*, a word which also colloquially means the safe accouchement of a pregnant woman. Arabinda remained in jail for ten months and then got his *khalas*; so also does a pregnant woman get *khalas* after ten months of pregnancy.

NAYAK, May 12th, 1909.

"Mojar Katha."

81. The following are the most important points in the prison experiences of Aravinda Ghosh related by himself to a representative of the *Sanjivani* [Calcutta] of the 13th May who interviewed him:—

SANJIVANI, May 13th, 1909.

Aravinda Ghose's prison experiences.

At the time of my arrest, there was some bandying of words between myself and Superintendent Creagan immediately after, I was, by the Superintendent's orders, handcuffed and a rope tied round my waist.

At the lock-up, my morning meal consisted in *dal khichuri* (pulse and rice boiled together), and in the afternoon I had *muri* (fried rice). There was no arrangement for a bath. A European Sergeant used to give me a share of bread and tea off his own meal.

At the Alipore prison, I was not treated as a political prisoner, but was kept in a solitary cell. The early morning meal here consisted in a preparation called *Lafsi* made up of rice and gruel. At midday meal used to consist in a quantity of very coarse and dirty rice, and of a perfectly tasteless watery *dal* (pulse), soup and vegetables. The rice was mixed plentifully with bran, hair, gravel and dirt, and the vegetables used to contain dried-up leaves, grass, etc. Altogether it was a most terrible sort of a meal. At 5 in the evening, there was a repetition of the same menu.

As regards bathing arrangements, a single tubful had to suffice for bath, washing of utensils, etc.

No books were permitted, and at night my repose used to be disturbed 3 or 4 times by each fresh guard who took his turn of duty calling me up.

82. The *Sanjivani* [Calcutta] of the 13th May writes that a feeling of exultation has manifested itself in the country over the release of Mr. A. Ghosh, whose pure character, unique intelligence, uncommon renunciation and genuine patriotism have won

SANJIVANI, May 13th, 1909, etc.

Mr. Arabindo Ghose's release.

for him the respect of his fellow-countrymen, a respect which his recent unprovoked sufferings have only augmented a hundred-fold. Numerous men and women come to visit his place of residence at 6, College Square, and these pilgrims, for that is the spirit of these visitors, include men of all ages and Indian nationalities. Even blind beggars cannot forego the temptation of having a talk with Mr. Ghosh.

Telegrams of rejoicing have reached Mr. Ghose since his release from the following places and bodies :—

(Here follows a list of the places and names).

In the same connection, the *Basumati* [Calcutta] of the 15th May has the following :—

Arabindo, witnessing acute scarcity of food in the home of your Mother, in the households of your brothers and sisters, you partook smilingly of despicable prison fare. Seeing a want of befitting clothing on the person of your Mother, your native country, you looked on your tattered prison garb as adorning your person. Finding that your loved Mother had no right to speak out you took a vow of silence. Who else has served the Mother, heart and soul, like you? Arabindo come! O son of the Mother country more loved than life itself, come, come, O ideal servant of the Mother, let us render service to you to-day on behalf of the Mother. Come then, O devoted son, who has eaten bad prison fare. Let us, with our own hands lift up to thy mouth to-day the best food of the Mother, full of food. Come, then, O most wise ascetic dressed in tattered prison garb. Let us fulfil our status as brothers by putting on thy golden person the beautiful dress made by the Mother in person. Come, then, O you, who has glorified the fetters of the prison, who is a great hero, who has taken the *Swadeshi* vow. Placing the crown of effulgent glories on that head of yours which has been touched by the dust of the Mother's feet, we call down on it the blessings of 33 crores of gods. Come, then, O silent ascetic! In this auspicious welcome to you, let us, sounding crores of conchshells and singing songs of your glory from crores of throats, make the quarters reverberate. Come, then, O Arabindo, the inaugurator of the new patriotic creed, come, O saintly Arabindo, who has seen the truth! Come, O you Arabindo, who is like a god Come, O Arabindo, who belongs to Bengal—nay to India. Come, come, let crores of brothers and sisters in union welcome you home to-day.

NAYAK, May 13th, 1909.

Mr. S. N. Banerjee's message to the English public.

83. The *Nayak* [Calcutta] of the 13th May, in announcing the departure for England of Mr. Surendra Nath Banerjee, asks him, when he arrives in that country, to remind the English public how the people of Bengal have been, during the past century and a half, giving practical proof of their recognition of the merits of English rule and their desire for its permanence by adopting, more than any other Indian people, to the injury of their own temporal and spiritual interests, English ways and ideas, and by acting as right-hand men of British officials here.

He is also to remind his English audience how the Bengalis are grateful to have participated in all that is great and good in Englishmen, grateful for the liberties and happiness they enjoy even in their conquered and down-trodden condition, heartily grateful for the appreciation (shown for example in the recent appointment of the Hon'ble Mr. S. P. Sinha) of Bengali intelligence and genius.

There are also messages of another kind which he should bear from his fellow-countrymen to the English people, messages relating to the vows taken by the Bengalis to undo the Partition and their grievances relating to their deep poverty, to their sufferings from hunger, thirst, want of medical relief and to their general helplessness.

Similarly, the *Bir Bharat* [Calcutta] of the 16th May writes to him an open letter requesting him to avail of the opportunity of his stay in England to acquaint His Majesty of the grievances of his Indian subjects. The letter runs as follows:—

DEAR SURENDRANATH,

Tell the men and women of the White Island that the Indians having realised the high character of the British rule have been assisting the English,

body and soul, for these 150 years forgetting for the time their own existence. Tell them that the Indian intelligence and power have made the foundation of their rule firm not only in India but all over the world. Tell them that the Indians have stood behind the English with folded hands like their attendants and have tried to imitate them in all that is good and great in the English. Tell our rulers that though conquered and down-trodden the Indians are grateful to them for their religious freedom. Tell them that the Indians are grateful for what the English say in favour of Indian intelligence and power. They are also pleased at, and grateful for, the appointment of Mr. S. P. Sinha to the high office to which he has been called.

Taking a little rest let your voice resound from one corner of England to the other in acquainting every man in England from the peasant to His Majesty the King, that not only the Bengalis but all the Indians have been very much pained at the partition of Bengal. In disclosing the high-handedness of Lord Curzon, tell them that the Indians will not be at ease till the partition is undone, and till then the Indians will not give up their agitation.

With tears in your eyes then draw a picture of Indian poverty in such a way as to draw the tears of Englishmen witnessing the same. Say there was a day when rice was selling in this country at 8 maunds a rupee; to-day, the Indians are falling victims to death for a grain of food. There is not a single town or village which has not suffered from the pangs of starvation. There are millions of Indians, who in spite of a day's hard-labour cannot earn enough to maintain their family and children. There was a time when even the gods visited this country but to-day it is a huge cremation ground with bones of the Indians scattered all about.

Speak to them of the deportees who have been kept in prison without any charge being formulated against them.

Last of all tell them that the Indians are quite sick of the high-handedness of the police which weighs the high and low in the same balance. Let the vigour of your language soften even the adamantine hearts of the English people.

84. The *Hitavadi* [Calcutta] of the 14th May, writes that the recent action of the Benchers of the Inns of Court in London in declining to call an Indian who is suspected of having been a Manager of Krishnavarma's India House will probably have the effect of scaring Indian students away from that House. Thus will the aim of the authorities be gained.

HITAVADI, May 14th, 1909, etc.

The India House and Barristerships.

The *Hitvarta* [Calcutta] of the 12th May wonders at the intelligence of the Members and asks sarcastically—"How would poor Syam earn his living without his Barrister's diploma?"

Anent the same question, the *Jasohar* [Jessore] of the 13th May says that the authorities in England are content with simply debarring him, but that if he had been in India he would have perhaps been extremely harassed before being let off.

85. The *Education Gazette* [Chinsura] of the 14th May publishes a poem said to have been composed by some boys of Khulna expressive of deep loyalty to the King-Emperor and the Queen-Empress.

EDUCATION GAZETTE, May 14th, 1909.

A poem.

86. The *Prasun* [Katwa] of the 14th May, in comparing the life of a nation to that of a living being passing through its several stages, speaks of India as being very old and, therefore, dependent on others. She would have ceased to exist but for the medicines which are being applied to her by the English, the balmy influence of which may infuse fresh strength into her. Death follows old age, but being a believer in a life after death the paper hopes to find India possessed with a new life under British influence.

PRASUN, May 14th, 1909.

Regeneration of India under British influence.

If the British Sovereign helps India, she will soon rise from her slumber, and will stand by him to raise the monument of his glory to the skies.

87. The *Mihir-O-Sudhakar* [Calcutta] of the1 4th May says that the *Khutba* was first read in the name of the new Sultan on last Friday by the Moslems of Bombay and that henceforward the *Khutba* will be read everywhere in the name of Sultan Muhammad V.

MIHIR-O-SUDHAKAR May 14th, 1909.

Sultan Muhammad V accepted by Indian Mahomedans.

BHARAT MITRA, May 15th, 1909.

The Musalmans of Turkey and India.

88. Recounting the achievements of the Young Turks who are the followers of the same prophet whom the Musalmans of India acknowledge, the *Bharat Mitra* [Calcutta] of the 15th May is surprised that the method of work of the latter should be so different from that of the Musalmans of Turkey. Government has a mind to give some rights to the Indians in the government of the country but the Musalmans would not enjoy them side by side with the Hindus and ask for a share in excess of the proportion to which they are entitled. If the Turkish Musalmans had entertained a similar desire would it have been possible for them to establish a representative Government in Turkey which they have done with the co-operation of the Christians, the Jews, etc?

The paper then exhorts the Musalmans to compare themselves with the Turkish Moslems, whom they will find that even after having everything in their favour, and being stronger than other races inhabiting that country they readily embraced their weaker brethren whereas the Indian Musalmans although weaker than those holding other faiths are yet trying to separate from them. They should compare the self-sacrifice of the Turks with the narrow feeling of their own mind. The former wanted common good while the latter want to exalt their own co-religionists. Can the Musalmans of India with their narrow views ever hope to get what the Turks have accomplished? If the Musalmans did not understand the interest of their country before, the incidents in Turkey have given them ample opportunity to do so now. The latter have set such a noble example for them. Let them therefore reflect well and take steps to prevent this country from becoming the centre of everlasting dissensions.

The opinions of Mr. Amir Ali who has little connection with India now, should not prevail over those of Syed Ali Imam who still lives among them.

Government has also gone astray owing to the *zid* of the Musalmans who should therefore try to bring it to the right path, and save their brethren from error and the country from ruin.

BHARAT MITRA, May 15th, 1909.

The Raja of Tikari.

89. The *Bharat Mitra* [Calcutta] of the 15th May is very much grieved to see the Raja of Tikari marrying an English lady recently converted to the Arya faith and finds fault with the followers of that faith who have brought about such a union to the total destruction of ancient traditions of a great house.

DAINIK CHANDRIKA, May 15th, 1909.

The *Englishman* and the Government.

90. The *Dainik Chandrika* [Calcutta] of the 15th May refers to the statement made by the *Englishman* newspaper that the Barrah Dacoity is a handiwork of the Extremist party and that the acquittal of the accused persons is due solely to the ignorance of the judges of the condition of things in Eastern Bengal, and remarks:—

Considering the way in which the *Englishman's* impudence is increasing, it is high time that the Government should take proper steps in the matter.

BASUMATI, May 15th, 1909, etc.

Moderates and Extremists in Bengal.

91. The *Basumati* [Calcutta] of the 15th May, adverting to a recent remark made by the *Bengalee* to the effect that there are no Extremists in the country now but that all are Moderates, writes that Extremist is a term the accurate significance of which it is difficult to seize. But the last Congress, at any rate, proved that Moderates in the sense of unquestioning followers of Mehta and Gokhale are also very few in the country. At the same time it is undeniable that in Bengal political opinions have lately tended to a closer approximation than before, and probably it is the Moderate leaders who have to a certain extent progressed rather than the Extremists who have retrogressed.

Anent the same remark, the *Bir Bharat* [Calcutta] of the 16th May expresses its inability to understand what the Extremist party means, and says that the Congress held last year has shown that the number of the slaves (followers) of the Moderates Gokhale and Mehta is not large in the country, although it may be admitted that the political zeal of Bengal has to a certain extent abated.

BHARAT MITRA, May 15th, 1909.

The anniversary of the Marwari Agurwalla community of Calcutta.

92. In giving an account of the speeches delivered in the *Vishudhanand Vidyalaya* (Harrison Road) on the occasion of the celebration of the anniversary of the Agurwalla Association of the Calcutta Marwaris, the *Bharat Mitra* [Calcutta] of the 15th May regrets that

speeches breathing of hatred, anger and animosity towards holders of other faith should have been delivered before an almost illiterate audience composed of Marwaris, the leading traders of the country, whose success depends mainly on the good-will of the people, whatever faith they may be professing, with whom they come in contact.

93. The *Daily Hitavadi* [Calcutta] of the 18th May writes:— DAILY HITAVADI, May 18th, 1909.

The *Swadeshi* agitation—the dangers that threaten it.

Our national consciousness and our ancient glory, which remained in a dormant state during the closing period of the Mahomedan rule, have been infused with new life since we came under the influence of English civilisation. We have now learnt to realise that we have a political existence and we are now gradually marching forward to obtain political privileges. This did not seem to be agreeable to Lord Curzon and he tried to push us back by means of the Partition of Bengal, a measure against which we have put forward a counter-move in the shape of the *swadeshi* agitation. The *swadeshi* agitation has been, since the last four years, our only weapon of defence, but we are afraid that we are about to lose it, for the boycott in which lies, as it were, the secret of the strength of the *swadeshi* agitation will perhaps be soon a thing of the past. We have been quite confused by the events which have of late been crowding upon one another, now filling us with fear and despair, and now rousing in our hearts new hopes and new aspirations. There is that golden apple of the Reform Scheme which has set the Hindu and the Musalman by the ear; and side by side with it we have the appointment of Mr. S. P. Sinha to the Imperial Council. If the former gives us great concern, the latter makes us almost dissolve in joy. Next we have the Decentralisation Commission which makes us indulge in many a dream of a blissful future. On one side we have arrests, house-searches, handcuffing and fettering of respectable persons, who are accused of having committed dacoities, and sundry other things which frighten us out of our wits, while, on the other, we have impartial justice dealt out by the Chief Justice of the High Court. All this has indeed quite dazed us and has so far engrossed our attention that we can now give very little thought to *swadeshi*, which will perhaps be lost to us. And if that goes our national ruin is inevitable. We cannot expect our nationality to develop unless we learn to have a love for all that is our own—our country, our society, our language and literature, our religion, and our arts and industries. The *swadeshi* agitation is an index of our national self-consciousness, and so long as we keep it up our national life is sure to grow. The moment we realised that *belati* goods were not our own, from that very moment we have pledged ourselves to what is ours. We ought not now to allow ourselves to be led away by the artfully winsome words of others and to give up the *swadeshi*.

URIYA PAPERS.

94. The *Nilachal Samachar* [Puri] of the 30th April has every sympathy for the library that is being started under the control of the Muktimandap Sabha, Puri temple, and that is being accommodated within the premises of that temple, and observes that the Pandits of that Sabha under the leadership of Mahamahopadhyaya Sadasiva Misra should take pains not only to collect the Sanskrit books already printed and published, but to collect those rare and valuable books that are still written on the palm-leaf by the help of the steel stylus and thereby revive the old glory of Puri, which was one of the recognised seats of Sanskrit learning in ancient times. NILACHAL SAMACHAR, Apl. 30th, 1909.

The Muktimandap library of Puri.

95. The *Nilachal Samachar* [Puri] of the 30th April thanks the Vice-Chairman of the Puri Municipality for removing the latrine from the bank of the sacred Norendra tank in Puri and for constructing a metalled road from the Baradanda to the Lokenath temple, as these two measures have added to the comfort and convenience of the pilgrims who proceed to Puri. NILACHAL SAMACHAR, Apl. 18th, 1909.

The Vice-Chairman of the Puri Municipality thanked.

NILACHAL SAMACHAR, Apl. 30th, 1909.

96. The *Nilachal Samachar* [Puri] of the 30th April states that the Chandan festival in Puri is proceeding quietly under the able management of the manager, Puri temple, and that the pilgrims and visitors are happy to find that the rites and ceremonies in connection with that festival are being observed punctually.

The Chandan festival in Puri.

NILACHALI SAMACHAR, Apl. 30th, 1909.

97. The *Nilachal Samachar* [Puri] of the 30th April is sorry to observe that the monkeys in Puri are becoming more and more dangerous day by day, and that it behoves the public and the Municipality to do something in the matter. The writer is in favour of deporting them bodily to some distant place partly at the cost of the Municipality and partly by raising public subscriptions.

The proposed deportation of monkeys from Puri.

GARJATBASINI, May 1st, 1909.

98. The *Garjatbasini* [Talcher] of the 1st May is sorry to observe that the supply of *ghee* (clarified butter), which is an important article of food is becoming shorter year after year in the Talcher State and is inclined to think that proper care is not taken of the milch cows in that State. The writer hopes that the Talcher public will take immediate notice of this important matter.

SAMBALPUR HITAISHINI, May 1st, 1909.

99. Referring to the partition of Orissa, as a side-issue to the contemplated re-union of the two Bengals under the Reform Scheme, the *Sambalpur Hitaishini* [Bamra] of the 1st May observes that the head-quarters of the Lieutenant-Governor, who may be in charge of Chota Nagpur, Bihar and Orissa, will most probably be at Ranchi. In that case the Uriyas will find it very difficult and inconvenient to have transactions at Ranchi, which is now an out-of-the-way station. The writer would therefore have all the Uriya-speaking tracts placed under one Chief Commissioner.

The proposed consolidation of Orissa under one administration.

SAMBALPUR HITAISHINI. May 1st, 1909.

100. The *Sambalpur Hitaishini* [Bamra] of the 1st May alludes to the experiences of Basudeb Bhattacharji in an English Jail, as published in the Calcutta *Hitavadi*, and lays stress on that portion wherein Mr. Bhattacharji writes that Englishmen at home are far more polite and good-mannered than Englishmen in India.

The experience of Basudeb Bhattacharji in an English Jail.

SAMBALPUR HITAISHINI, May 1st, 1909.

101. The *Sambalpur Hitaishini* [Bamra] of the 1st May is of opinion that Puri being a place of pilgrimage and the pilgrims being required to perform certain rites and ceremonies on the Puri sea-beach, the temporary European residents on the sea-beach must not interfere with their bathing in the sea-water. The attention of the high authorities in Orissa is drawn to the matter at once.

The bathing in the sea-water in Puri.

SAMBALPUR HITAISHINI, May 1st, 1909.

102. The *Sambalpur Hitaishini* [Bamra] of the 1st May is of opinion that the tenants in Orissa like the revision settlement proceedings as their tendency is to confirm their rights and possession.

Revision settlement proceedings liked by the tenants in Orissa.

UTKALBARTA, May 1st, 1909.

103. The *Utkalbarta* [Calcutta] of the 1st May hopes that as Mr. Birley, the Collector of Cuttack, has already created good impressions in the minds of the public in Cuttack, he will lose no time in attending to the complaints of the Banki people, whose grievances remain unredressed up to the present date.

The attention of Mr. Birley drawn to the grievances of the Banki people.

UTKALBARTA, May 1st, 1909.

104. The *Utkalbarta* [Calcutta] of the 1st May states that the *mela* in Banki held within the premises of goddess Churchika passed off quietly without any hitch or hindrance. The *mela* was held for full one month with an average daily attendance of about 10,000 pilgrims and visitors.

The Churchika *mela* in Banki.

URIYA AND NAVASAMBAD, May 3rd, 1909.

105. A long correspondence on "Education in Sambalpur" appears in the columns of the *Uriya and Navasambad* [Balasore] of the 3rd May, in which it is pointed out that Sambalpur has been considerably benefited by its amalgamation with Orissa. A large number of Uriya-knowing teachers have been appointed in different schools in that district, who are in actual touch with the people. Uriya books are also in currency. The Middle Vernacular Schools at Bargarh, Rampella and Padampur have been converted

Educational progress in Sambalpur.

into Middle English institutions. Local men have, as far as practicable, been appointed as heads of those institutions.

A monthly magazine in Uriya edited by an Uriya lady.

106. The *Uriya and Navasambad* [Balasore] of the 5th May speaks highly of the monthly periodical "Prabhat" edited by Mrs. Reba Rai of Cuttack. This is the first magazine in Orissa edited by an Uriya lady.

URIYA AND NAVASAMBAD, May 5th, 1909.

The Municipal embroglio in Balasore.

107. The *Uriya and Navasambad* [Balasore] of the 5th May states that a special meeting of the Municipal Commissioners in Balasore was held on the 30th April last on the requisition of three Commissioners under section 39 of the Bengal Municipal Act to consider the desirability of requesting the District Magistrate to debar the Chairman, the Vice-Chairman and the Overseer from having access to the Municipal office and papers. This was proposed by Babu Lolit Mohan Sarkar and seconded by Radha Purusottam Das, while Babu Bipin Behari De proposed an amendment to the effect that such request to the District Magistrate was undesirable and uncalled for, as the case was *subjudice* and as everything was being done with the knowledge of the District Magistrate and as the auditor and the police had not submitted their final report. The amendment was seconded by Babu Sarada Prosad Sen. After much discussion the amendment was put to vote and carried by 11 against 7. The Editor is of opinion that the proposal to exclude the Chairman, the Vice-Chairman and the Overseer from the Municipal office may be said to have originated from strong party feelings that are said to exist in the little town of Balasore.

URIYA AND NAVASAMBAD, May 5th, 1909.

A shocking railway tragedy.

108. The *Uriya and Navasambad* [Balasore] of the 5th May states that three Bengali lads while playing on the line between Panchkura and Haur stations on the Bengal-Nagpur Railway line were knocked down and run over by the Madras Mail. All three were killed on the spot.

SAMVAD VAHIKA, May 6th, 1909.

A piece of advice to the Indians.

109. The *Samvad Vahika* [Balasore] of the 6th May alludes to the awakening of China, the most conservative Empire in the world, and observes that the Chinese are not in a hurry to bring about their political amelioration. The Chinese unlike the Persians and the Turks are proceeding slowly in bringing about their social, moral and religious reforms. They are now busy in driving out opium smoking from their midst. The writer advises the Indians to follow the Chinese in removing their social evils before undertaking any political reform on a large scale. The Indians should aspire after evolution and not after revolution.

SAMVAD VAHIKA, May 6th, 1909.

The monkey question in Puri.

110. Referring to the deportation of monkeys from Puri, advocated by the *Nilachal Samachar* of Puri, the *Samvad Vahika* [Balasore] of the 6th May points out that this is an impracticable system which cannot be worked out easily, especially as no place in the Puri district would agree to receive into its bosom so many mischievous monkeys without strong protests. The best thing is therefore to kill them outright and to make a little money out of their skins, which would go to make excellent drums.

SAMBAD VAHIKA, May. 6th, 1909.

The Municipal embroglio in Balasore.

111. The *Sambad Vahika* [Balasore] of the 6th May is very anxious to see that the Chairman and the Overseer of the Balasore Municipality be prevented from meddling with Municipal accounts and papers until the final report of the auditor and the police is out. It therefore requests the District Magistrate of Balasore to do something in the matter.

It is said that the Balasore Municipality is now engaged in calling upon the rate-payers to produce their receipts for the last three years for examination. This shows that there must have been some irregularity from the year 1906.

The *Sambad Vahika* sympathises with the Dafadars of the Balasore Municipality, who were put into jail without trial and who have now been released on bail by an order of the District Judge.

The *Sambad Vahika* is sorry to note that while a doctor in charge of a plague hospital under the Howrah Municipality was punished with three months' rigorous imprisonment for misappropriating a sum of ten annas and

six pies, nobody is being brought to justice in Balasore, where a sum of Rs. 12,000 is said to have mysteriously disappeared from the Balasore Municipal Fund. It is clear that the Municipal Commissioners in Balasore did not properly attend to their duties.

SAMBAD VAHIKA, May. 6th, 1909.

Mr. Sen, the District Magistrate of Balasore thanked.

112. The *Sambad Vahika* [Balasore] of the 6th May thanks Mr. Sen, the Chairman of the Balasore District Board, for making over half of the income of the Balughat ferry to the Balasore Municipality in consideration of the fact that the Municipality maintains at its cost a metalled road to that ferry and pays all the expenses of lighting that road.

SAMBAD VAHIKA, May. 6th, 1909.

The appointment of Babu Rajanikanta De. as Treasurer of the Balasore Collectorate.

113. Referring to the appointment of Babu Rajanikanta De as Treasurer of the Balasore Collectorate on the retirement of his father, who had discharged his duties faithfully and satisfactorily, the *Sambad Vahika* [Balasore] of the 6th May observes that this appointment has created heart-burning among those old officers of the Balasore Collectorate, who had expected to secure the post of Treasurer for one of them by the ordinary principle of gradual promotion. Their dissatisfaction in the present instance is very great on account of the fact that Babu Rajanikanta De has not passed even the Entrance Examination of the Calcutta University. The writer is therefore of opinion that the authorities, in rewarding the faithful services of an old servant, should so act as to do justice to the claims of competent officers, who are already in the service.

SAMBAD VAHIKA, May 6th, 1909.

The Chhanpur village Panchayet not doing its duty.

114. Some correspondents of the *Sambad Vahika* [Balasore] of the 6th May, calling themselves as residents of Chhanpur, give details to show that the village Panchayet in charge of that mauza does not act fairly in imposing the chaukidari tax on its residents. The correspondents therefore hope that the higher authorities will take note of the fact and rectify the mistakes or irregularities committed by the aforesaid Panchayet.

SAMVAD VAHIKA, May 6th, 1909.

A man-eater in Mayurbhanj.

115. The *Samvad Vahika* [Balasore] of the 6th May states that a tiger is committing depredations in village Ambajora near the Betanati Station in Mayurbhanj.

SAMVAD VAHIKA, May 6th, 1909.

Chicken-pox in Jajpur.

116. The *Samvad Vahika* [Balasore] of the 6th May states that chicken-pox prevails in the Jajpur town, and that the pupils and teachers of the Jajpur School are the greatest sufferers.

SAMVAD VAHIKA, May 6th, 1909.

Weather and agriculture in Jajpur.

117. The *Samvad Vahika* [Balasore] of the 6th May states that there was rain in Jajpur and that the agriculturists are employed in tilling their fields.

UTKALDIPIKA, May 8th, 1909.

The Calcutta Parliament.

118. The *Utkaldipika* [Cuttack] of the 8th May has every sympathy for the Calcutta Parliament, which sits in that metropolis in the night time and which discusses public questions and laws of the day after the manner of the British Parliament in England. The writer is of opinion that the educated classes in the metropolis will at any rate mix with one another freely and utilise their time in useful discussion of public questions. It is a good sign that both the Europeans and Indians have joined this Parliament.

UTKALDIPIKA, May 8th, 1909.

The Chief Justice of the Calcutta High Court thanked.

119. The *Utkaldipika* [Cuttack] of the 8th May thanks the Hon'ble Chief Justice of the Calcutta High Court for giving orders to the police to take off the handcuffs, fetters and chains from the accused in the Barrah dacoity case during the Court hours.

UTKALDIPIKA, May 8th, 1909.

Cochin—a model for the Orissa Garjats.

120. The *Utkaldipika* [Cuttack] of the 8th May gives an account of the agricultural improvements and of general education that are being effected in Cochin under the patronage of the Rajah of that State, and observes that the Chiefs of the Orissa Garjats should follow the example of Cochin without delay.

UTKALDIPIKA, May 8th, 1909.

The artificial value of the rupee leading to the manufacture of counterfeit coins.

121. Referring to the currency of a large number of counterfeit coins in British India, the *Utkaldipika* [Cuttack] of the 8th May observes that the manufacture of counterfeit coins cannot be thoroughly stopped so long as

the artificial value of the rupee is not stopped. The value of the rupee should be equal to the value of silver of equal size and weight.

122. The *Utkaldipika* [Cuttack] of the 8th May regrets to find that so far as revision settlement proceedings are concerned, Government believes the statements of its own officers more than it believes the representations of the public on the subject. Though the zamindars and the public associations have submitted many representations against these revision settlement proceedings, the Government thinks that these associations and public bodies are entirely under the influence of the zamindars and that the zamindars are an oppressive lot of people. Referring to the Government Resolution on settlement published on the 7th of last month, the writer observes that it would have been better had statistics been collected and published showing the bribes and illegal gratifications earned by the settlement Amins and Amla, for such statistics would have been a good measure of the oppression that is being committed on the people. If Government is really ignorant of such oppression, let it count the number of civil, criminal and revenue cases to which the revision settlement has given birth, and it will know the actual state of things. The expenditure which the people have incurred in purchasing court-fees, defraying the cost of taking copies of documents and in satisfying the Amins in various ways, as also the fact of dancing attendance on Settlement Officers in settlement camps, will give a good idea of the oppression that is being committed on the people. Even Mr. Taylor, the Settlement Officer, has admitted in his Settlement Report that the revision settlement proceedings have caused unnecessary harassment to the people.

The revision settlement proceedings—a source of oppression to the people.

UTKALDIPIKA, May 8th, 1909.

123. The *Utkaldipika* [Cuttack] of the 8th May states that several men have died of cholera in Bhubaneswar.

Cholera in Bhubaneswar.

UTKALDIPIKA, May 8th, 1909.

124. The *Utkaldipika* [Cuttack] of the 8th May states that domestic animals are being constantly stolen in the interior of the Cuttack district. The chaukidars and dafadars do not properly attend to such thefts.

Theft of domestic animals in the Cuttack district.

UTKALDIPIKA, May 8th, 1909.

125. The *Utkaldipika* [Cuttack] of the 8th May states that a girl nine years old belonging to village Fakirpur was drowned in the Mahanadi.

An accident.

UTKALDIPIKA, May 8th, 1909.

126. The *Utkaldipika* [Cuttack] of the 8th May states that a man died of cholera last week in Telingabazar in Cuttack town.

Cholera in Cuttack.

UTKALDIPIKA, May 8th, 1909.

127. A correspondent of the *Utkaldipika* [Cuttack] of the 8th May states that the Manager of the Bhubaneswar temple is not strong enough to control the three factious parties of temple servants, who are bringing about all sorts of irregularities in the management of that temple. The Manager of Bhubaneswar temple should have similar power with those possessed by the Manager of the Puri temple.

The Manager of Bhubaneswar temple needs greater power to control the temple servants.

UTKALDIPIKA, May 8th, 1909.

128. The *Utkaldipika* [Cuttack] of the 8th May states that the *Lankapuri Jatra* in the Daspalla State was celebrated with *eclat*, and that it was attended by 20,000 visitors.

The *Lankapuri Jatra* in Daspalla.

UTKALDIPIKA, May 8th, 1909.

129. The *Utkaldipika* [Cuttack] of the 8th May mourns the death of Pandit Krishna Sarangi, a resident of Kamarda in thana Jagatsingpur of the Cuttack district, who was not only a learned man in Sanskrit, but a model *sadhu* in practice. Lately, he had given up rice and was living on four chhataks of milk per day.

An obituary notice.

UTKALDIPIKA, May 8th, 1909.

130. Referring to the vow, which Swami Satyananda, now being treated in the Murshidabad Hospital, is said to have taken to the effect that he would have nothing to do with *feringhees*, the *Utkaldipika* [Cuttack] of the 8th May observes that many Indians are simply labouring under a hallucination. If Indians cannot do without *feringhees*, why should they cherish hatred towards them? It is this class of madmen in India who have brought about evils in different directions of the society.

The vow of Swami Satyananda now in Murshidabad Hospital.

UTKALDIPIKA, May 8th, 1909.

UTKALDIPIKA, May 8th, 1909.

131. The *Utkaldipika* [Cuttack] of the 8th May has every sympathy with the bestowal of the title of Vidyasagar on Rai Kaliprasanna Ghose Bahadur by the learned Pandits of Navadwip, Bhatpara and other seats of learning, who held a meeting at a place near Dacca, which was presided over by Mahamahopadhyaya Jagannath Sarbabhauma of Nadia. The Rai Bahadur is not only a Sanskrit Pandit, but he has done a good deal for the dissemination of Sanskrit learning among the people.

The bestowal of the title of Vidyasagar on Rai Kaliprasanna Ghose Bahadur.

UTKALDIPIKA, May 8th, 1909.

132. The *Utkaldipika* [Cuttack] of the 8th May is glad to learn that the University Law College will be opened on the 5th of July next at Calcutta. The fee fixed for the law students is moderate. The writer wishes every success to the institution.

The University Law College in Calcutta.

BIDHU BHUSAN MUKERJEE,
Offg. Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 22nd May, 1909.

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[CONFIDENTIAL.] No. 21 of 1909.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 22nd May 1909.

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LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL BRANCH.

[As it stood on 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	K. P. Chatterji, age 45, Brahmin ...	4,000
2	"Behar Herald" ...	Patna ...	Weekly ...	Monmatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Beharee"	Bankipore ...	Bi-Weekly ...	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"... ...	Calcutta ...	Daily ...	S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar"	Patna ...	Weekly ...	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot" ...	Calcutta ...	Daily ...	Srish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
7	"Indian Empire" ...	Ditto ...	Weekly ...	Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanon Mazumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror" ...	Ditto ...	Daily ...	Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.	1,000
9	"Indian Nation" ...	Ditto ...	Weekly ...	N. N. Ghose, age 58, Bar-at-Law ...	500
10	"Indian Tit-Bits" ...	Ditto ...	Do. ...	Satis Ch. Mukerjee *alias* M. Suttie, age 27, Brahmin.	300
11	"Kayestha Messenger"	Gaya ...	Do. ...	Jugal Kishore, age 36, Kayastha ...	500
12	"Moslem Chronicle" ...	Calcutta ...	Do. ...	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Musalman" ...	Ditto ...	Do. ...	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Rayyet" ...	Ditto ...	Do. ...	Jogesh Chandra Dutt, age 58, a Calcutta house-owner.	500
15	"Star of Utkal" ...	Cuttack ...	Do. ...	Kherode Ch. Roy Chowdhry, age 68, retired Head master of a Government College.	400
16	"Telegraph" ...	Calcutta ...	Do. ...	Satyendra Nath Bose, B.A., age 31 ...	3,000

II.—Home Administration.

(a)—*Police.*

347. The *Amrita Bazar Patrika* writes:—

The Police.

Amrita Bazar Patrika, 19th May 1909.

"The past reputation of the police, in the opinion of one of our local contemporaries, is responsible for keeping off from them the co-operation which the community readily accord them in other countries. This past reputation, if it means anything, must mean something which is not to their credit. But may we ask what has the Government done to rehabilitate them in public estimation, and what have this agency done to come into public favour? There was a Special Commission appointed with Sir Andrew Fraser at its head and what was disclosed was a chapter of revelations which cried for immediate attention. But Sir Andrew Fraser as Lieutenant-Governor did everything in his power to support the police irrespective of any consideration whether they deserved such support or not. And we can mention scores of cases in which the police have cut extremely sorry figures. And not only was no enquiry made, no punishment meted out, but official circulars were issued against Magistrates and Judges in the mufassal criticising police conduct in their judgments. They were told to write confidentially to the superior authorities and publicity was condemned. And matters went so far that even the High Court under Sir Francis Maclean nodded a somewhat reluctant approval to this extraordinary step on the part of the executive. The result of the Police Commission has been the creation of a different grade in the service called Deputy Superintendents—officers who on the strength of a higher pay pose before the Courts as witnesses whose credit could in no way be impugned. Then there is the C. I. D. whose achievements are chronicled in the Baladhan Murder case, the Comilla Shooting case, the Crabbe Murder case, and within the last few days in the Natore Mail Robbery case and the Barrah Dacoity case. It is well-known how, since the partition of Bengal, all the energy of the police has been directed to other work than the detection of crimes—and they have been more patted on the back than ever before. Indifference of the people, forsooth, when hundreds and thousands of the most respectable members of the community have been annoyed, insulted and dragged before criminal tribunals on trivial charges, and when others have practically, upon no better than secret police reports, been deported under the Regulations! There are only too many instances where, if a man said he had seen so much, the police would not let him be unless he acknowledged to have seen more. If willing to go one mile, men have been made to go two. And with all this to answer for, there are some idiotic critics who, to serve their interests, try to insinuate that some of the blame must be laid at the door of the public in their keeping aloof from investigations by this superb agency."

348. In the course of a criticism of the police administration in the new Province, the *Hindoo Patriot* observes that the Police Commission distinctly pointed out that the abuses prevalent among the police force were a source of great injury to the people as well as discredit to the Government. It is therefore the duty of those who are at the head of the Department not to shield their subordinates from charges that may be brought against them, but to see that there does not exist any room for legitimate complaint against them. The authorities are perhaps not aware of the fact that at the present time the police in the new Province are looked upon more with awe than with confidence. Surely there must be some reason for the people to consider their position not fully secure in the hands of the police, and it behoves the authorities not to let such a feeling grow in the public mind.

The Police in the new Province.

Hindoo Patriot, 14th May 1909.

349. The *Amrita Bazar Patrika* states that the eulogy bestowed on the police of Eastern Bengal in the Eastern Bengal and Assam Administration Report for 1907-08 jars all the more on the nerves of the public as it comes so soon after all that has recently transpired regarding the very questionable methods to which they are accustomed. The police are held in terror—except by the *badmash* fraternity—all over India. But nowhere, it seems, as some recent cases show, is there such

Eastern Bengal and Assam Police.

Amrita Bazar Patrika, 17th May 1909.

good reason for this feeling as in East Bengal. One is lost in admiration at the contemplation of the supreme self-satisfaction displayed by the Eastern Bengal and Assam police (as reflected in the Administration Report) in the face of such signal exposures of their ways as have been made by the Barrah case, the Natore Mail Robbery case, the Tangail *Swadeshi* case, the case of Babu Rasik Mohun Chakraverty at Dacca, the Comilla Shooting case and so forth. In the proceedings of these sensational trials any one may read—

(1) That the police do not wait for any proof to arrest any one—even evidently the most unlikely party—on the most heinous of charges, but at once haul up the object of their suspicion on the flimsiest possible grounds.

(2) That the police are never in want of legal evidence, as they apparently possess the wonderful Aladin power of producing any evidence required (including self-conviction) to order.

(3) That they do not work up a case on the basis of substantial proofs in hand, but try to make it fit their preconceived notions and prevailing executive bias and theories. In other words, their motto is "first kick then argue—*agu lat pichhu bat*!"

(4) That while innocent and respectable people are dragged about as criminals, they (the police) are utterly unsuccessful in tracking and running down real offenders.

It is complained by high officials that the people in this country do not give that help to the police for detection of crime which they do in other countries. But with such examples before their eyes what is the wonder that people give them as wide a berth as possible?

BENGALEE, 14th May 1909.

A Police plot.

350. The *Bengalee* declares it is a horrible thought that the police should be capable of so base a trickery, so foul an abuse of their authority, and so signal a betrayal of their trust as was disclosed in connection with the Bahraich Dacoity case. The journal thinks this is a splendid opportunity for the *Englishman* to suggest some ingenious thing in palliation of this police fraud.

HINDOO PATRIOT, 15th May 1909.

The Police and the Bahraich dacoities.

351. The *Hindoo Patriot* feels horrified at hearing the account of a dastardly police plot which has just been unravelled in the United Provinces. Having been unable to detect the culprits in some cases of dacoity in the vicinity of Bahraich district, the police were taken to task by the higher authorities, and so to evade censure, some of the Police officers, with a few chaukidars, formed themselves into two gangs, one of which playing the part of dacoits with torches in their hands masqueraded in the nearest jungle and the other remained as it were on the alert to arrest them. A number of zamindars in the vicinity were asked for help who readily acceded to their wishes. But when the police in the guise of dacoits were arrested, they were released, and those who helped in the arrest were put in their place, tried and convicted. It was only the other day, when the Lieutenant-Governor of the United Provinces went shooting at Tehri, that the matter was brought to His Honour's notice by the Nepal Durbar as one of the convicted men was a subject of the Durbar. On enquiry, the real facts were brought to light, and the men subsequently made a clean breast of the whole affair, one Sub-Inspector, the son of a member of the Viceroy's Body Guard commiting suicide to avoid disgrace. This shows what the police are capable of doing in order to save their own skin. Such an instance may be rare, yet it furnishes ample evidence of the reason why good people always avoid the police when they can and decline to help them in detecting crime for fear of being entangled in the meshes of the police in some way or other. The Anglo-Indian papers often take the people to task for not helping the police in suppressing crimes. It is hoped the above instance will convince them that it is not always safe for people to come to the help of the police.

BENGALEE, 15th May 1909.

Limitations of the police mind.

352. The following is the report of the interview between Mr. Halliday, Commissioner of Police, Calcutta, and Babu Arabinda Ghose, as published in the *Sanjibani*:—

Mr. Halliday:—"Are you not ashamed of your share in this dastardly crime?"

Arabinda Babu:—"What right have you to assume that I have any share in it?"

Mr. Halliday:—I don't assume, I know.

Arabinda Babu:—I don't know what you imagine you know. I deny all connection.

The *Bengalee* declares that, although there is nothing in all this which would be discreditable to an ordinary policeman, one expects and has a right to expect somewhat better things from a high police official. The function of such an official as of the Crown Prosecutor, is to weigh the evidence against a man carefully and as far as possible to keep an open mind so long as the evidence has not been put to the test of cross-examination. If high police officials, and indeed high officials generally, were to follow this rule of conduct, the situation in the country would undoubtedly improve to some little extent.

BENGALEE, 15th May 1909.

353. The *Bengalee* understands that to defray the cost of maintaining the Punitive Police force which has been located along the Eastern Bengal State Railway lines from Dum-Dum to Barrackpore, it has been decided to levy a tax upon the population equal to three times the usual municipal tax. The area includes a good many families consisting only of helpless widows, or at any rate having no earning members. The journal would like very much to know if even these families are going to be taxed. If the imposition of the Punitive Police at the cost of the inhabitants constitutes a grave injustice to the local public, whose connection with the bomb outrages has never been established, the taxation of these helpless people would mean a terrible hardship. If the poor are treated with consideration by the State in all circumstances, they ought surely to be treated with even greater consideration in circumstances of this particular kind. If the tax must be levied upon the people at all, let those at any rate be excluded who are least able to pay.

The Punitive Police on the Eastern Bengal State Railway.

INDIAN MIRROR, 16th May 1909.

354. "Ajax" writes the following letter to the *Indian Mirror*:—

"Now that the Alipore bomb case is over, everybody can clearly see how efficiently did the police trace the culprits who were alleged to have attempted to wreck the Lieutenant-Governor's train, and had them sentenced in Courts of Justice. It is a matter of deep regret to see the civilised world heaping congratulations on Arabinda Ghose on his release, but nobody thinks of the poor coolies—innocent martyrs of efficient police prosecution. It is now beyond doubt that the poor coolies are innocent. Everybody feels it. And even the Government cannot shut its eyes against it. Why, then, is the Government which is so anxious to punish the guilty not so anxious to release the innocent? Why professing to be just—does it shrink from admitting a mistake? A single act like this is more calculated to alienate the minds of men than volumes of seditious literature can do. From the heights of Simla can come forth Acts to suppress seditious literature and press, but not a word is uttered to check the real disseminators of sedition. If the seditious literature or press preaches that the Government is unjust, the police supplies examples and shows that it is so. It is needless to instance acts like these. It is before the public now. It now only remains to arouse the press in the matter over which it seems to be sleeping and also to remind those whose religion embraces all mankind as brothers, that they are sinning against their God and religion in shunning their brothers in distress."

What about the innocent coolies now in jail?

INDIAN NATION, 17th May 1909.

355. The *Indian Nation* observes that the methods of the police have recently been in ugly evidence with more than usual prominence, and people are wondering, as they do at such times, how long this state of things will continue. For the good name of British rule in India, the journal hopes a remedy will be found for this portentous evil, and it impresses upon Government the imperative necessity of a sifting investigation into the malpractices that have been brought to light. There must be no nominal departmental enquiry which will extend to interminable lengths and arrive at a decision when the incidents of to-day are well-nigh forgotten; but a rigorous examination of a system which enables police officials of inferior standing to bolster up cases with false documents, with perjury and with the tampering of witnesses. The responsibility in such

The police and their methods.

matters must necessarily rest upon those in authority, who are obviously unfit for public service if they are unable to check the vicious vagaries of Police Inspectors, Sub-Inspectors and head-constables. The journal trusts that Sir Edward Baker will take the initiative in redressing this grave scandal, which embitters the people and discredits the Government.

MUSALMAN, 14th May 1909.

The Barrah Dacoity case.

356. The *Mussalman* states that the judgment in the Barrah Dacoity case goes to show what a corrupt police is capable of. This is efficiency indeed, no matter in whatever direction it may be, right or wrong. If in the Police Code efficiency means successfully putting innocent men to trouble and harassment, then the police of these two Provinces must be given first class certificates for their conduct in recent cases.

AMRITA BAZAR PATRIKA, 18th May 1909.

The police in Eastern Bengal and Assam.

357. The *Amrita Bazar Patrika* observes that the Administration Report of Eastern Bengal and Assam fully bears out the grave imputation against the police that they are sadly neglecting their proper work nowadays, *i.e.*, of running down robbers and other bad characters, and expending their energies on hunting shadows. If there has been any marked progress during the year, it is in the number of dacoities and in the fearlessness with which they have been committed; in the number of sensational police prosecutions for imaginary offences, and based on imaginary evidence; in the frequency of arrests and locking up of innocent people; in the sense of wrong of the respectable classes in some places, and, lastly, in the sense of insecurity spreading among the populace. And it cannot but be so when the police are taken away from their legitimate functions and put on "extraneous work."

BENGALEE, 18th May 1909.

Madras Police scandal.

358. According to the *Bengalee*, the Travancore High Court judgment on the Trivandrum riot case discloses the utter irresponsibility of the police and the idea entertained by so many Magistrates and Judges that it is their duty to convict persons sent up by the police irrespective of their guilt or innocence. For both these the Executive Government is very largely responsible. The police would not have been what they are, if Government had exercised a little more control over them, and had not openly preferred their prestige to the safety and liberty of the general population.

BENGALEE, 18th May 1909.

The police and the recent judgments.

359. The *Bengalee* agrees with the view expressed by the *Indian Daily News* that for the bungling in connection with the recent cases the responsibility must be divided between the police and the Government. It is the over-indulgent attitude of Government towards the police which has mainly emboldened particular members of the Department to bid good-bye to all sense of responsibility. If it is true, as stated by the *Indian Daily News*, that the Government not only took no notice of the unfavourable comments made by the highest Court in the land upon some Police officers, but on the contrary promoted them, either to show their disregard of the opinion of the High Court or, in spite of it, they have done all they could to make the police irresponsible. No wonder that the police should have come to believe that they were the masters of the situation and that the Courts existed only to carry out their behests.

(*b*)—*Working of the Courts.*

AMRITA BAZAR PATRIKA, 8th May 1909.

Acquittal of Arabindo Ghose.

360. In criticising the attitude of Mr. Norton in conducting the Alipore Bomb case, the *Amrita Bazar Patrika* declares that the mere suggestion of the prosecution being so anxious to have Babu Arabinda Ghose convicted would be disparaging to a counsel of his reputation in as much as, in this matter, he was only a tool in the hands of the police. As public prosecutor the real position of Mr. Norton was that of a semi-Judge. Like the presiding Judge it was a part of his sacred duty to keep his mind free from all prejudices, one way or the other, and see that absolute justice was done in regard to both accused and accuser. The police might be anxious for the conviction of the accused sent up by them but a Crown Prosecutor should be above such unworthy feeling. Not only should he be strictly fair in his dealings with the accused, but he should even point out errors if any were committed by the defence.

361. Commenting on the judgment in this case, the *Amrita Bazar Patrika* says:— "The significance of the result of the Barrah Dacoity case can hardly be overstated. It reveals a state of affairs in the country which though no doubt well-known to the people would appear incredible to the responsible authorities. But the finding of the Chief Justice and his two colleagues is before them. It shows that it is the deliberate opinion of three of the most learned Judges of the High Court that, not only were innocent men hauled up by the police on a capital charge, but evidence was actually manufactured to sustain this false accusation! Then, again, while the real culprits were allowed to go scot-free and perhaps commit fresh outrages, innocent men were produced as scape-goats, as a mark of the detective capacity of the police! A more serious charge against the police cannot be conceived. Is it possible for the Government of Eastern Bengal to ignore such scathing criticism from the highest judicial tribunal in the land? We have yet to see what action Sir Lancelot Hare takes upon the finding of the Special Tribunal on the Barrah Dacoity case with respect to the part played by the police."

Barrah Dacoity case.

Amrita Bazar Patrika, 13th May 1909.

362. The *Hindoo Patriot* states that the judgment in the Barrah Dacoity case has given general satisfaction throughout the country, and has confirmed the popular belief that the High Court is the palladium of the people's rights and liberties. In the face of the evidence adduced, the judgment could not have been otherwise, while the remarks of the learned Chief Justice were wholly justifiable.

The Barrah Dacoity case.

Hindoo Patriot, 13th May 1909.

363. The *Amrita Bazar Patrika* is surprised at the decision of the Criminal Bench of the High Court rejecting the bail application of Asoke Nundy, who, although suffering very badly from phthisis, has been put into solitary confinement. The learned Judges of the Criminal Bench, however, took no notice of the remissness of the jail authorities, though it was brought pointedly to their notice by counsel. What was more, their Lordships discharged the rule with the remark: "We think that the arrangements are suitable and in conformity with the dictates of humanity." That is to say, in the opinion of the learned Judges, it was not against the dictates of humanity to confine a dying man in jail where, however, suitable the arrangements might be, he would be deprived of the nursing of his near and dear ones and the sustaining influence of home life. A more shocking decision can hardly be conceived especially in view of the fact that the father of the prisoner has the means of giving his son a change on the sea shore. The journal earnestly appeals to the Chief Justice to give his best consideration to the bail question and save the people from the terrible effects of the barbarous procedure lately introduced in this country—punishment first in *hajut* by refusing bail, and trial afterwards.

Bail application of Asoke Nundy.

Amrita Bazar Patrika, 13th May 1909.

364. The *Bengalee* observes that there are three ways in which the recent judgments have been interpreted by the lay public. In the first place there are the Anglo-Indian extremists who look upon them in the light of a serious blow to British prestige. These men have persuaded themselves that the people are all or mostly all rebels, potential or actual, that what is necessary to maintain British sway in India, is not so much British justice as the iron hand, not so much the mercy that characterises Western civilisation at its best as its strength. To them the only organ of the Government—the one limb of the sovereign power—that matters, is the police, backed of course by the military, and naturally they think nothing should happen which might diminish the dread in which that force is held in the country.

The recent judgments.

Bengalee, 14th May 1909.

If the British Empire rests only on the strength of the British bayonet, if the police in all ordinary circumstances are the force to whom the duty of maintaining that strength intact is entrusted, and finally if the supreme object of the English in India must be to maintain their sway, then it is indeed foolish to do anything which may deal a blow to the prestige of the police. On the other hand there are the Indian patriots who think that judgments of the kind lately delivered by the Special Tribunal, are calculated to lull the country into a sense of deceptive security. This being the effect the judgments would produce on some minds, the opinion is confidently expressed

that in the long run they would do more evil than good. Against both these views is put the view of the most sober and rational men, whether Indian or Anglo-Indian, who neither think that the British Empire rests only on the power of the sword nor are afraid that because British justice has been vindicated in some cases, the people will cease to take an interest in public questions—to be perpetually watchful of their liberties, their rights and privileges, and thus give an opportunity to the Executive to silently organise forces which will eventually reduce the people to even a more hopeless condition than they are now in. Say what the *Times* will, the power which the Government wields in India is due at least as much to the unconscious support which the masses of the people give it, as to the British bayonet. The man who said that a single instance of failure of justice in a British Court of Law would do more to undermine British authority than a signal defeat in an Asiatic battlefield had far greater insight into the situation than the race of intellectual and moral pigmies who have succeeded the earlier generations of British statesmen in the task of Indian administration. The day that will witness the downfall of so much of British prestige as is due to the confidence of the people in the quality of British justice and its administration by British and Indian Judges, would indeed be a most disastrous day as much in the history of the country as in the history of British power in the east.

BENGALEE, 16th May 1909.

Severity of punishment.

365. In protesting against the severity of the punishments awarded to political offenders—the one class of offenders, towards whom more than any other, the State should never be too severe—the *Bengalee* declares that as often as men have been sentenced to terms of rigorous imprisonment for offences which might have been either ignored or adequately punished with a nominal fine, so often have they become martyrs in the eyes of the public and regarded as victims of judicial vengeance. Yet the judiciary have not drawn the only lesson from this attitude of the public mind, that it was proper to draw, but have resorted to increasing severity with every fresh manifestation of popular sympathy in favour of the accused. The increased severity has however only made things worse, and the people are still unrepentant. It is for the Government of India and the High Court to consider if this state of things can be expected to make the administration of the law more popular than it is or to enhance the respect in which the Courts are, or, at any rate, ought to be held. The new Chief Justice has already signalised a great departure by insisting upon a standard of evidence which is adequate as well as necessary. It remains for him and the Court over which he presides only to impress upon the subordinate judiciary the wholesome truth that not only should men not be convicted on inadequate evidence, but that when convicted they should be treated with no greater severity than the circumstances in each case make absolutely necessary.

(c)—*Jails.*

BENGALEE, 15th May 1909.

Treatment of undertrial prisoners.

366. In protesting against the treatment at present accorded to undertrial prisoners, the *Bengalee* declares that the country has a right to know why these men should be detained and treated in jail, in respect of diet and kindred matters, on a level with convicted persons. A man might under certain circumstances be arrested on suspicion, but it is only common-sense that so long as the suspicion does not become a certainty, he should be treated with the consideration due to his position. It is believed this is the principle on which the Government act in regard to persons whom they deport without trial. If it is altogether impossible to treat undertrial prisoners in the same way, it is at any rate necessary to keep a clear line of demarcation between the two classes of prisoners, those undergoing trial and those already convicted. Not only considerations of humanity and justice, but the clearest considerations of expediency require that such a line should exist.

(d)—Education.

367. The *Bengalee* learns that Principal Heramba Chander Maitra, of the City College, wrote to Babu Sukumar Mitter, son of Babu Kristo Kumar Mitter, who went recently to see his father at Agra, to ascertain the latter's views on certain matters about the City College, he being a member of the governing body, but the Superintendent of the Jail would not allow Sukumar Mitter to speak to his father about any matter relating to the College. It is stated that the question about which Babu Kristo Kumar Mitter's views were asked related to the organization of the College under the new University Regulations. Babu Sukumar reports that the physical condition of his father is very much the worse by reason of his confinement.

Babu Kristo Kumar Mitter.

BENGALEE, 12th May 1909.

(h)—General.

368. The *Bengalee* thinks it is useless to disguise the fact that there is a growing feeling of apathy in the public mind which is likely to deepen into a sense of despair. This feeling of indifference was conspicuously manifest in the absolute unwillingness of the Hindu community to move in the matter of class representation. They were strongly opposed to class representation, but they did not care to agitate about it, because they knew it was useless for them to do anything. They were the disfavoured section of the community, for them there were no special privileges, and their prayers and remonstrances would go for nothing. Self-respect and self-consciousness imposed upon them the vow of silence. To the Government and in the public interests, open agitation is far better than underground discontent, and the recent policy of the Government is calculated to sow the unhappy seeds of secret dissatisfaction. For the first time in British Indian History, religion is made the test of political privileges, for between the Bengali Muhammadan and the Bengali Hindu there is really no difference in race. Thus, in the name of reform the most fundamental feature of the Queen's proclamation is set at naught. Are the rulers at liberty to do what they like even with the most solemn promises and declarations made by the Sovereign? If this doctrine is once admitted, the most binding obligations, sanctioned by the pledges of Imperial faith, count for nothing. The partition of Bengal affected one province; division of creeds will affect the whole of India with its many millions of population.

The Reform Scheme and Bengal public opinion.

BENGALEE, 12th May 1909.

369. The *Hindoo Patriot* regards the Premier's reply to the representation made by certain members of Parliament on behalf of the deportees as very disappointing. Mr. Asquith was not justified in his reply, but if he had carried his generosity a little further, he could have found an opportunity to release the unfortunate men. Mr. Asquith wants to leave the matter in the hands of the Government of India, who, he thinks, are the best judges to decide. Although the course followed by him is in keeping with State policy, had he referred in his reply to the feeling which has been roused both in this country and in England, in connection with the deportations, it would have been somewhat encouraging, and at the same time carried much influence with the Government of India. The journal hopes he will be pleased to the subject again consider.

The Premier and the deportees.

HINDOO PATRIOT, 13th May 1909.

370. In connection with the principles of administering criminal justice, the *Amrita Bazar Patrika* considers it rather curious that, while the people of this country appreciate the surpassing wisdom and humanitarianism of the builders of the modern English system of criminal administration, some Englishmen themselves, notably many of the Indian Civil Service, fail to realise that wisdom and that humanitarianism. The latter seem to be swayed by the idea that the sole object of criminal administration is to satisfy the feeling of vindictiveness on the part of society against those who break its rule. In other words, they are entirely taken in by the thought, rather the passion, that every one who commits an offence under any circumstances whatever,

Ethics of criminal administration.

AMRITA BAZAR PATRIKA, 15th May 1909.

must be punished. They think that the failure to secure the punishment for any offence committed is disastrous and shameful to those who are entrusted with the criminal administration. The noble souls who have built up the system of criminal administration in England took a higher and a more comprehensive view than the above savage and vengeful ideal. In the first place, they religiously felt that if the State has a duty of punishing the criminal, it at the same time has a higher duty of protecting the innocent; and if there arose the slightest conflict between the requirements of the former and the latter duty,—they laid it down as the first principle that the requirements of the latter should prevail. Better far, so runs the maxim, that a hundred guilty should escape than that one innocent man should be punished. The police may gnash their teeth and tear their hair in agony at the escape of the object of their efforts, and may feel depressed at the decreased prospect of promotion. But why should any Magistrate or a Judge feel sorry at such an event? If English Magistrates and Judges in this country feel like Police officers in the event of the escape of a person supposed to be guilty, or even really guilty, all that can be said is that there has been a falling off from the wise and humanitarian ideal of their forefathers. If there is sedition now in India, it was rampant in the British Empire long before Macaulay came into this country. The journal quotes the example of Thomas Muir, of Huntershill, who was sentenced to 14 years' banishment in Botany Bay for some outspoken sentiments regarding Parliamentary reform in 1793. If men like Thomas Muir, so highly educated, and an Englishman to all intents and purposes, should have used unparliamentary language against what he considered tyranny, what is the wonder that Indians, who are so different in race, religion and manners, and who are so differently governed, too, should now and then forget themselves and use strong language. What the journal contends for is this, that if the Government find any case of so-called sedition (which means nothing more than using strong language) in this country where there is no self-government, it has no right to lose its temper.

BENGALEE, 15th May 1909.

Old arguments in a new form.

371. The *Bengalee* states that when Anglo-Indian extremists say in effect that the standard of evidence should be so lowered in the Courts of justice so as to make it possible for the Judges to convict everybody whom the police send up, they are only using old arguments in a new form. In this connection the journal enquires whether officials, even the highest among them, are at liberty to do what they like with the lives and property and, above all, the liberties of the people—or are they to observe the general and accepted principles of morality in their relations to Asiatics. In India, there is a good deal to be said against some of the laws which have found a place in the Statute book, but on the whole the difference between the evil which unjust or foolish laws have done and that which personal discretion has worked in a variety of forms is by no means small. As a matter of fact, those are the worst of the bad laws which leave too much to the discretion of Executive authority—which have, indeed, the appearance of laws but none of their true character.

III.—LEGISLATION.

BENGALEE, 14th May 1909.

The British and the Russian way of doing things.

372. Commenting on an article in *Capital* on this subject, the *Bengalee* says: "There can be no comparison, of course, between the Russian way of doing things and the ordinary British way, just as there can happily be no comparison between the Russian revolutionary organisation and the handful of misguided young men in India who have been called revolutionists or anarchists. Civilised opinion applies quite different standards in judging of the happenings in the two countries—the respective attitude and doings of the two Governments. But is there not in the Indian Statute book at least one Regulation, which has all the appearance but none of the true character of a law, which, indeed, is more Russian than British in its character—Regulation III of 1818? When Government acts under this Regulation, none of the formalities of legal procedure are observed, no open trial is held, no charge is framed, nor is the accused asked to meet any charge against him,

no independent evidence is recorded, and the accused afforded no opportunity of testing the evidence against him by a process of cross-examination. Whatever may be the difference between the forms adopted in the two countries, substantially, at any rate, there is no difference between the Russian way and this particular way of our civilized rulers. That is why we have so often said that the Regulation is entirely un-English in its character and ought to have been removed from the Statute book long ago."

Indian Mirror, 15th May 1909.

The Muhammadans and the Indian Councils Bill.

373. Babu Debendra Nath Chuckerbutty, writing to the *Indian Mirror* in connection with the Muhammadan electorate, declares that the pronouncement of the Government of India on the subject is contrary to the decision announced by Lord Morley on the second reading of the Indian Councils Bill in the House of Lords and shakes the confidence of the people of India in the wisdom of British statesmanship.

VI.—Miscellaneous.

Amrita Bazar Patrika, 14th May 1909.

Mr. Ali Imam on Muslim representation.

374. Commenting on Mr. Ali Imam's suggestion for securing Muhammadan seats by a separate Muhammadan electorate, the *Amrita Bazar Patrika* enquires how the Government can show this special concession to the Muhammadans without doing an injustice to other communities. Indeed the British Government cannot afford to lose its character for impartiality in its dealings with various communities in India.

Office of the Special Branch,
41, Park Street,
The 22nd May 1909.

G. C. DENHAM,
Spl. Asst. to the Deputy Inspr.-Genl. of Police, Bengal.

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